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The Moralist.

No. 1, Vol. I. Price Twopence.

TO ALL WHO WILL READ.

In putting his pen to a new work under the above title, the writer is sensible that the necessary ability is alone required to make it the most important work that was ever submitted to the perusal of mankind as the subject is supereminent. He comes to the task fully sensible of its importance, and under that care-inspiring-awe, which will stimulate him to do his utmost to make the work worthy of its title. Fashion may change opinions, dress and character; but it cannot change morals: they are always the same amidst the perpetual changes among mankind. Stable as the existence of the human race, they form the only basis whereupon to constitute unanimity; as they are alike suitable to the highest and the lowest degree of intellect.

The depravity of mankind is a common lamentation—various remedies have been prescribed—all have confessedly and evidently failed—and it behoves the scientific moralist to proclaim, that the failure is attributable to a false view having been taken of human nature. The views of the mass of mankind have been hitherto more chimerical than social or scientific, which is alone sufficient to account for their slow progress in mental improvement and civilization. Were the chemist to content himself with chimerical notions respecting the contents of his crucible, his knowledge of their properties snd qualifications would never be increased; it is by analysing the compound, and ascertaining the properties of the ingredients, that has brought chemistry to be the master-science of the age. In relation to physics, chemistry will ever stand pre-eminent; and though its discoveries may greatly augment the amount of our happiness, it requires an improved state of morals, as a co-operation, to extend its benefits, and to lead us towards that perfection, which all must desire, even though conscious, whilst we remain so far from it, that a doubt of its possible attainment must exist. Science

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brings its advantages in vain, unless morality advances with it: for while we are debased with immorality, we shall appear and feel in the gardens of science, as filthy animals in well furnished apartments: we shall not enjoy the pleasures which ingenious labour has designed for those who occupy its embellished fabrics. It is proposed, then, in this work, to analyse the moral powers of the human race, to exhibit their propensities and capacities; and, it is hoped, to establish morality as a science, that, in relation to the happiness of mankind, shall not be less useful than the science of chemistry.

Morality is defined to be that principle in human action which delights to do good, and is pained at the thought of giving pain to others: hence it is an axiom, that human happiness can only be extended with individual and general morality; and that the first principle, in all reform, must be, first to reform ourselves.—As a multitude of individuals make up society, so a general increase of morality must arise from individual increase; and as in physics, a knowledge of the disease is half its cure; so, in morals, a knowledge of our vices and their effects is half an abandonment: under this impression, THE MORALIST will teach morality, by an exposure of all existing vices, and by a demonstration of their effects.

Morals differ from customs, in so far as the former is strictly the science of human happiness, while the latter is the result of habit and example, often formed we know not how, and as often unwholesome as wholesome. Custom goes far to lessen the force of our feelings, upon bad habits and bad examples, but the amount of evil, arising from unwholesome customs, nothing can expiate, no excuse can justify; therefore, the abrogation is clearly called for by morality. The force of custom will be continually enlarged upon in this work; and the nature of existing customs forcibly displayed, with an encouragement to hold on to those which are good, and to break from off those which are bad.

Liberty, with all its high sounding definitions, to be correct, must be recognized as the offspring of morality; and a truly moral people can never be an enslaved people. We every where see a truly moral man emerge from a low condition, and obtain some honourable and confidential post: so with the mass in society, the more moral, the higher will be their condition—the greater the amount of their liberty. Nothing can

be more certain, than that liberty is the offspring of morality; for a man, with absolute power may still be the greatest of slaves to his own bad passions, and as wretched a slave as any man under his sway. He, therefore, who desires liberty, must first learn to be moral; for, without this, he will ever be an unhappy slave, assisting to rivet the slavery of others. Under this view, it is intended, that this work shall be a star in the cause of human liberty: not that species of liberty which the brawling sot calls for, an increased means to be vicious, but that which shall chasten the human character and increase the amount of solid happiness.

While the work will be solely devoted to the inculcating of a system of morals, it will call for nothing painful in the practice, or in the abstinence of the individual; but seek to encourage that species of morality, from which nothing but benefits and pleasures accrue. Whatever is beneficial or pleasant to one individual, without becoming unjustly injurious to another, that will be encouraged as strictly allied to the science of morality. No other mortification of the body will be asked for, than that which the health may require.

The formation of character has become a principal object of concern and study, alike with the philanthopist, the politician, and the philosopher. It begins to be clearly seen, that all the evils with which human societies are afflicted, arise from the aggregate ignorance of their own state and capacity as individual human beings: and instead of employing physical force and bodily torture as a punishment for crime, a faint light has dawned, and it is beginning to shew, that the wisest course is to lay the foundation for the prevention in the first rudiments of education, and that the best species of correction after an offence is committed, is moral instruction, combined with enforced habits of industry. This developement will form a striking feature in our exibition of moral science.

The arrangement made for THE MORALIST is to write original essays, and such as shall correspond with the knowledge of the day, on drunkenness, theft, lying, filthiness, idleness, and manners generally; on swearing, or coarse and offensive speech; on all the passions separately; on war and quarrels: on modes of diet, dress and dwelling; on social intercourse, on friendship; on pastimes; on marriage; on parental duties; on filial duties; on education; and, finally,

on every subject that affects the character and condition of mankind. And as it is not intended to write by measure, so as to fill up a Number with one essay; when the matter written happens to be short, it will be filled up with a collection of morals and proverbs from all former writers, beginning with Confucius, and coming regularly down; among which will be placed every moral sentence and sentiment that is to be found in the Bible; so that the work will eventually embrace all that has ever been written upon the subject of morality. It is further proposed to introduce such scientific knowledge and discoveries as apply to mankind generally, with both moral anecdote and moral narrative, ancient and modern; and for this purpose, the assistance of correspondents will be embraced.

Convinced that the right way to improve the morals of a people is to increase their knowledge, THE MORALIST will labour assiduously to condense, to simplify and so to communicate the greatest amount of knowledge, that it shall come home to every understanding; and take those subjects first which shall be the most interesting. Where ignorance is allied to bad passions, there is no remedy but knowledge; nothing will conquer them but a knowledge of the bad effects which they produce.

The all important subject of population will come in for a full share of consideration, combined with every question that strictly relates to social economy: though it is not intended to hurry on this part of the arrangement until all the vices have been fully expatiated upon. The question of population has been hitherto confined to few of the literati; but the mass of the people must be informed that it is a subject most deeply interesting to them. Population and morals are questions which cannot well be separated.

Thus an outline of the future contents of THE MORALIST is given, to which a pledge is added, that, in the discussion of the subjects, instruction and improvement will be the only guides. Of personalities, of disputed theories, of any thing tending to sectarianism and hostility, a studious abstinence will be observed: those things, which all see in the same light, and which come home to every bosom alike, will be the basis of discussion and developement. The time has arrived when knowledge has become sufficiently powerful, if rightly applied, to supersede all kinds of force in matters of instruction and correction. Civili-

zation can only be considered in its dawn, when this principle is first legislatively guaranteed.

In strict morality there can be no sectarianism, no clanships, no castes: it is the same with all mankind; and unanimity can find no other solid foundation to build upon. It is painful to every reflecting mind, to witness the dissensions and divisions among mankind, arising from the most frivolous and most useless causes, such as unnecessary associations, mere geographical difference as to the situation of the place of birth and residence, and chieftainship. Nothing of this kind can happen with a moral and well-instructed people. They rise above it, know themselves, and, in themselves, their duty to all mankind, whether neighbours, countrymen, or foreigners. The multitude must be taught, that no kind of hostile or even angry divisions can benefit them: their advantages lie in peace, industry, sobriety, mutual support and mutual instruction. The same principle extends to nations.

It is in strains of this kind, that THE MORALIST will instruct: and these are lessons suited alike to the young and to the aged: to the people of all colours, climes, and classes. In taking a view of mankind, it will treat of no other distinctions than moral and immoral—in encouraging the one, and desiring to reform the other. In pursuit of this object, which every good man, of whatever sect, must approve, the support of all is asked to assist in extending the circulation, and to encourage the reading of a work which assures the production of much good, and cannot produce a particle of evil.

The beauty of moral instruction may be best appreciated by its general application. It suits alike old and young, male and female. It is due from parents to children, and not inappropriate, if necessary, when given by children to parents. As it is every where applicable, so it is every where welcome; at least, can no where occasion offence. The father and the mother may expatiate on its merits, to either son or daughter, and feel a sense of dignity arise from their endeavours; because it has no mysteries, no prudent secrets, nothing that in any case calls for mental reserve. The prudent may communicate it to the imprudent friend, and the effect become an increased degree of friendship, as it carries no envyings, no jealousies, no hatreds, but, on the contrary, has a tendency to dissipate all those bad passions.

There is another distinction in morals, alike general

and particular—they should always be associated with general and particular utility. Some writers of former ages have had a clear idea of the necessity of combining the word USEFUL with the word HONEST; but it is necessary to circumscribe the latitude of this expression, by saying, that it can never be useful to do a wrong to any individual, or to any number, unless where the refraining from the act would occasion a greater wrong to some other or others. This is a nice point for distinction, and one where deliberation, consultation, and justice, should be called in to decide. In some instances it may be most useful to inflict the greater, in some the lesser wrong. It is a matter precisely at the point where morality and immorality meets; therefore, subject to disputes in consequence of different views and judgments, and different interests: it is not the intention of the writer to approach too near to this difficult and dangerous point, but rather to beat about among those passions where even the unhappy possessors will applaud the effort, if reform be not accomplished: and rather to shew what custom should be, than what it is, or has been.

THE MORAL SAYINGS, AND WISE MAXIMS, OF CONFUCIUS, A CHINESE PHILOSOPHER, WHO LIVED ABOUT TWO THOUSAND FOUR HUNDRED YEARS AGO; AND WHOSE MORAL PRECEPTS HAVE LEFT A LASTING IMPRESSION UPON THE CHINESE NATION.

1. The great secret to acquire true knowledge is to cultivate and polish the reason, and to get a knowledge of things rather than of words, by unceasing perseverance.

2. When you shall have thus fixed your mind, in this great design, give yourself up to meditation: reason upon all things within yourself; endeavour to have some clear ideas thereof; consider distinctly what presenteth itself to you; pass, without prejudice, solid judgments thereon; examine every thing, and weigh every thing with care. After examinations and reasonings of this nature, you may easily arrive at the end where you must fix,—at the end where you ought resolutely to stand,—viz. at a perfect conformity of all your actions with what reason suggests.

3. To improve a family, the head should take particular care to polish his own person, and so well to

compose his words and actions, that they may neither say nor do any thing to offend complaisance, nor to be inedifying; so that, in his whole carriage, he may become an example to his domestics. To obtain this exterior perfection, strive to rectify your mind, by subduing and governing your passions; because the passions are apt to remove the mind from its natural rectitude, and to abase and incline it to all sorts of vice.

4. To will, desire, love, and hate, it is necessary to know.

5. It is impossible that he, who knows not how to govern and reform himself and his own family, can rightly govern and reform a people.

6. When you see any virtuous action done, be not slack to imitate it.

7. When the opportunity of doing a reasonable thing shall offer, make use of it without hesitation.

8. Cease not thy endeavours to suppress and to extirpate vice. Always behave yourself with the same precaution and discretion as you would do if you were observed by ten eyes, and pointed at by so many hands.

9. Whatever is both honest and advantageous is amiable; and we love virtue because it includes both these qualities. Virtue is, moreover, an ornament which embellishes the whole person of him who possesses it,—his interior and exterior; to the mind it communicates inexpressible beauties and perfections; to the body it produces delightful sensations; it affords a certain physiognomy, certain transports, certain ways, which infinitely please; and, as it is the property of virtue to becalm the heart, and keep peace there, so this inward tranquillity and secret joy produce a certain serenity in the countenance, a certain joy, and air of goodness, kindness, and reason, which attract the esteem of the whole world.

10. The principal business of man is so to rectify his mind, that his passions may be always calm; and, if it happen that they be excited, he ought to be moved no farther than is necessary, that he may regulate them according to right reason. If he suffer himself to be transported with excessive anger, if he fall into a rage without any cause, or more than he ought with reason, he may then conclude, that his mind has not the rectitude it ought to have.

11. If we contemn and mortally hate a person, by reason of certain defects which we observe in him, and render not justice to his good and excellent qua-

lities, if endowed therewith; if we permit ourselves to be troubled with too great a fear; if we abandon ourselves to an immoderate joy, or to an excessive sorrow, it cannot be said that our mind is in the state wherein it ought to be, that it has rectitude and uprightness.

12. It is not only necessary to observe moderation in general, as oft as our passions are stirred, but that also in respect of those which are the most lawful, innocent, and laudable, we ought not blindly to yield up ourselves to them, and always follow their motions: it is necessary to consult reason. For example:—parents should love one another; nevertheless, as their amity may be too weak, so it may be also too strong; and, as to the one and the other case, there is, doubtless, alike irregularity. It is just for a child to love his father; but if a father has any considerable defect, if he has committed any great fault, it is the duty of a son to acquaint him with it, and tell him what may be for his good; always keeping a due respect, from which he ought not to depart. Likewise, if a son be fallen into any vice, it is the duty of a father to reprove him, and give his advice thereon. But if their love be blind, —if their love be a mere passion, this affection is an irregular affection. Why? Because it digresseth from the rule of right reason.

13. A perfect man ought always to be busied in conquering himself. He must suit himself to the manners and tempers of others; but he ought always to be master of his own passions and actions; he must not suffer himself to be corrupted by the conversation or the examples of loose and effeminate persons, he must never obey till he has first examined what is commanded; he must never imitate others without judgment. In the midst of so many mad and blind persons who go at random, he must walk aright, and not incline to any party: this is the true valour. Moreover, if such a person be called to the magistracy, in a country where virtue be considered, and he change not his morals, how great soever the honours be to which he is advanced; if he there preserve all the good habits which he had when only a private man; if he do not permit himself to be led away with pride and vanity,—this man is truly valiant! Ah! how great is this valour! But if, on the contrary, he be in a country where virtue and laws are contemned, and that, in the confusion and disorder which there prevail, he himself be depressed with poverty,— afflicted,

reduced even to the loss of life; but yet, in the midst of so many miseries, he remain constant, preserve all the innocency of his manners, and never change his opinion;—ah! how great and illustrious is this valour!

14. There are some men, who surpass the bounds of mediocrity, by affecting to have extraordinary virtues. They covet always to have something marvellous in their actions, to the end that posterity may praise and extol them. Certainly, says Confucius, I shall never be enamoured with these glittering actions, where vanity and self-love have ever a greater share than virtue. I would only know and practise what is necessary to be known and practised every where.

15. There are four rules, according to which a perfect man ought to square himself.

1. He ought to practise, in respect of his father, what he requires from his son.

2. In the service of the state, he ought to shew the same fidelity which he demands of those who are under him.

3. He must act, in respect of his elder brother, after the same manner he would that his younger brother should act towards himself.

4. He ought to behave himself towards his friends as he desires that his friends should carry themselves towards him.—The perfect man continually acquits himself of these duties, how common soever they may appear. If he happen to perceive that he has done amiss in any thing, he is not at rest till he has repaired his fault: if he find that he has omitted any considerable duty, there is not any violence which he does not do to himself, perfectly to accomplish it. He is moderate and reserved in his discourses; he speaks with circumspection: if to him occur a great affluence of words, he presumes not to expose it; he restrains himself. He is so rigorous a censor of himself, that he is not at rest when his words correspond not to his actions, and his actions to his words. Now the way, by which a man arrives at this perfection, is a solid and constant virtue.

16. That love, which it is requisite for all men to have, is not a stranger to man,—it is or should be man himself; or, if you will, it is a natural property of man, which dictates to him that he ought generally to love all men. Nevertheless, above all men, to love his father and mother is his main and principal duty: from the practice of which he afterwards proceeds, as

by degrees, to the practice of that universal love, whose object is all mankind. It is from this universal love that distributive justice comes,—that justice which makes us render to every one his due, and more especially to cherish and honour wise and upright men, and advance them to the dignities and offices of state. That difference which is between the love we have for our parents and what we have for others, between the love we bear to virtuous and learned men and that which we bear to those who have not so much virtue or ability;—that difference is, as it were, a harmony, a symmetry of duties, which reason has protected, and in which nothing must be changed,

17. We cannot observe the necessary rules of life, if there be wanting these three virtues:— prudence, which makes us discern good from evil; universal love, which makes us love all men who are virtuous; and that resolution which makes us constantly persevere in the adherence to good, and aversion for evil. But lest some fearful persons, not well versed in morality, should imagine that it is impossible for them to acquire these three virtues, they should know that there is no person incapable of acquiring them; that the impotence of man is voluntary. How dull soever a man is, should he be without experience, yet, if he desire to learn, and grow not weary in the study of virtue, he is not very far from prudence. If a man, although full of self-love, endeavour to perform good actions, behold him already very near that universal love which urges him to do good to all. If a man feel a secret shame when he hears impure and unchaste discourses, if he cannot forbear blushing thereat, he is not far from that resolution of spirit which makes him constantly seek after good, and have an aversion for evil.

18. If a person has deviated from the path of integrity and innocence, he needs only to excite the good that remains to make atonement by pains and industry, and he will infallibly arrive at the highest state of virtue.

19. It is necessary, after an exact and extensive manner, to know the causes, properties, differences, and effects of all things.

20. Because that, amongst the things which are known, there may be some which are not perfectly known, it is necessary carefully to examine them, to weigh them minutely and in every circumstance, and

thereon to consult wise, intelligent, and experienced men.

21. Although it seems that we clearly apprehend certain things, yet, because it is easy to transgress, through precipitancy, in the too much or too little, it is necessary to meditate afterwards, in particular, on the things we believe we know, and to weigh every thing by the weight of reason, with all the attentiveness of spirit, and with the utmost exactness, whereof we are capable.

22. It is necessary to endeavour not to apprehend things after a confused manner: it is requisite to have some clear ideas thereof, so that we may truly discern the good from the bad, the true from the false.

22. After we have observed all these things, we must reduce to action, and sincerely and constantly perform and execute, to the utmost of our power, the good resolutions which we have taken.

24. If you undertake an affair for another, manage and follow it with the same eagerness and fidelity as if it had been your own concern.

25. When you are with friends, discourse with them sincerely, and be not satisfied with shewing them SLIGHT appearances of kindness and esteem.

26. What think you of a poor man, who, being able to extenuate and diminish his poverty through flattery, refuses to accept this offer, and courageously maintains that none but cowards and low-spirited men do flatter? What think you of a rich man, who, notwithstanding his riches, is not proud? I say that they are both praise-worthy; but that they are not to be considered as if they were arrived at the highest degree of virtue. He that is poor ought to be cheerful and content in the midst of his indigence: behold, wherein the virtue of the poor man consists. And he that is rich ought to do good to all: he that is of a poor and abject spirit does good only to certain persons: certain passions, certain particular friendships, cause him to act; his friendship is interested: he disperses his wealth only with a prospect of reaping more than he sows; he seeks only his own interest: but the love of the perfect man is an universal love; a love whose object is all mankind.

27. We ought to be so far mild and courteous, as to forget the offences of others, when they shew signs of sincere repentance. We ought to treat them as if they had been innocent, and so far to forget their faults by our carriage towards them, as to make those

who have committed them, in some measure forget them, and so lose sight of that disgrace which can only discourage the pursuit of virtue.

28. Bewail not the dead with excess; not to constrain thy grief is to forget thyself. The wise man ought not to be overcome with grief: in him, it is a weakness—it is a crime.

29. A good man never afflicts himself, nor fears any thing,—he contemns injuries, credits not reproaches, and even refuses to hear bad reports.

30. Punishments should not be too common; if the Magistrates be good men, if none be advanced to the dignity of the magistracy but such persons as are distinguished by their honesty and exemplary life, every one would apply himself unto virtue, because that advancement being that which all men naturally desire, every one willing to possess it would endeavour to render himself worthy the public approbation.

31. Hypocrites may be compared to those professed villains, who, the better to conceal their designs, appear wise and modest in the day-time, and who, by favour of the night, rob and commit the most infamous crimes.

32. Those who constantly consult their appetites and palates, never do any thing worthy of their rank as men; they are rather brutes than rational creatures.

33. Endeavour to imitate the wise, and never discourage thyself, how laborious soever it may be: if thou canst arrive at thine end, the pleasure thou wilt enjoy will recompense all thy pains.

34. The virtue, which is not supported with seriousness, gains no reputation among men.

35. Always remember that thou art a man, that human nature is frail, and that thou mayest easily fall; and thou shalt never fall. But if, happening to forget what thou art, thou chancest to fall, be not discouraged; remember that thou mayest rise again; that it is in thy power to break the bans which join thee to thy offence, and to subdue the obstacles which hinder thee from walking in the paths of virtue.

36. Take heed that thy promises be just, for, having once promised, it is not right to retract: we ought always to keep a free and voluntary promise.

37. When thou doest homage to any one, see that thy submissions be proportioned to the homage thou owest him: there are stupidity and pride in doing too little; but, in overacting it, there are abjection and hypocrisy.

38. Eat not for the pleasure thou mayest find therein; eat to increase thy strength; eat to preserve the life which thou hast received.

39. Labour to purify thy thoughts; if thy thoughts are not ill, neither will thy actions be so.

40. The wise man has an infinity of pleasures; for virtue has its delights in the midst of the severities that attend it.

41. He who in his studies wholly applies himself to labour and exercise, and neglects meditation, loses his time; and he who only applies himself to meditation, and neglects experimental exercise, does only wander and lose himself. The first can never know any thing exactly; his knowledge will be always intermixed with doubts and obscurities; and the last will only pursue shadows; his knowledge will never be certain, it will never be solid. Labour, but slight not meditation: meditate, but slight not labour.

42. When we cannot apply any remedy to an evil, it is in vain to seek it. If, by thine advices, and remonstrances, thou couldst undo what is already done, thy silence would be criminal: but there is nothing colder than advice, by which it is impossible to profit.

43. Poverty and human miseries are evils in themselves, but the wicked only resent them. It is a burden under which they groan, and which makes them at last to sink: they even distaste the best fortune. It is the wise man only who is always pleased: virtue renders his spirit quiet; nothing troubles him, nothing disquiets him, because he practises not virtue for a reward; the practice of virtue is the sole recompence he expects.

44. It is only the good man who can make a right choice, who can either love or hate with reason, or as need requires.

45. He who applies himself to virtue, and strongly addicts himself thereunto, never commits any thing unbecoming a man, nor contrary to right reason.

46. Riches and honours are good: the desire to possess them is natural to all men: but, if these good things agree not with virtue, the wise man ought to contemn, and generously to renounce them. On the contrary, poverty and ignominy are evils; man naturally avoids them: if these evils attack the wise man, it is right that he should rid himself of them, but not by a crime.

47. He who mixes pride with his bad habits, and loves not frugality, is not disposed for the study of wis-

dom: thou oughtest not even to hold correspondence with him.

48. Afflict not thyself, because that thou art not promoted to grandeur and public dignities; rather grieve that thou art not, perhaps, adorned with those virtues that might render thee worthy of being advanced.

49. The good man employs himself only with virtue, the wicked only with his riches. The first continually thinks upon the good and interest of the State; but the last has other cares, he only thinks on what concerns himself.

50. Do unto another what you would he should do unto you; and do not unto another what you would not should be done unto you. Thou only needest this law alone, it is the foundation and principle of all the rest.

51. The wise man has no sooner cast his eyes upon a good man, than he endeavours to imitate his virtue: but the same wise man has no sooner fixed his sight upon a man given up to his vices, than, mistrusting himself, in a trembling manner, he interrogates himself, if he be not like that man.

52. A child is in duty bound to serve and obey his parents. Parents have failures: a child may acquaint them therewith, but he ought to do it with moderation and prudence; and if, whatever precaution he takes, he always meets with opposition, he ought to rest awhile, but never desist. Counsels given to parents do frequently draw punishments and severities upon the child; but on this accont he ought to suffer without murmuring.

53. The wise man never hastens, either in his studies or his words; he is sometimes, as it were, mute, but when it concerns him to act, and practice virtue, he, as I may say, precipitates all.

54. The truly wise man speaks but little, he is little eloquent. I do not see that eloquence can be of very great use to him.

55. A long experience is required to know a man. When I was young, I imagined, that all men were sincere; that they always practised what they said; in a word, that their mouth always agreed with their intentions: but now that I behold things with another eye, I am convinced that I was mistaken. At present, I hear what men say, but I never rely thereon. I will examine whether their words be agreeable to their actions: and not always be content with their outward actions.

56 Give thy superfluities to the poor.

57. The defects of parents ought not to be imputed to their children. If a father, by his crimes, render himself unworthy of being promoted to honour; the son ought not to be excluded, if he do not render himself unworthy. If a son shall be of an obscure birth, his birth ought not to be his crime; he ought to be called to great employments, as well as the rich, if he has the qualifications necessary.

58. Prefer poverty and banishment to the most eminent offices of state, when it is a wicked man that offers them, and would constrain thee to accept them.

59. The way that leads to virtue is long, but it is thy duty to finish this long race; allege not for thy excuse, that thou hast not strength enough, that difficulties discourage thee, and that thou shalt be, at last, forced to stop in the midst of thy course. Thou knowest nothing, begin to run: it is a sign thou hast not as yet begun; thou shouldst not use this language.

60. It is not enough to know virture, it is necessary to love it; but it is not sufficient to love it, it is necessary to possess it.

61. He who persecutes a good man, makes war against himself and all mankind.

62. A Magistrate ought to honour his father and mother; he ought never to faulter in this just duty; his example ought to instruct the people. He ought not to contemn old persons, nor persons of merit: the people may imitate him.

63. A child ought to be under a continual apprehension of doing something that may displease his father: this fear ought always to possess him. In a word, he ought to act in whatever he undertakes, with so much precaution, that he may never offend, nor afflict him.

64. Greatness of spirit, power, and perseverance, ought to be the portion of the wise: the burden wherewith he is loaded is weighty; his course is long.

65. The wise man never acts without counsel. He sometimes consults, in the most important affairs, even the least intelligent persons; men that have the least spirit, and the least experience. When counsels are good, we ought not to consider from whence they come.

66. Eschew vanity and pride. Although thou hast all the prudence and ability of the ancients, if thou hast not humility, thou hast nothing; thou art even the man of the world that deserves to be contemned.

67. Learn what thou knowest already, as if thou hadst never learned it: things are never so well known but that we may forget them.

68. Do nothing that is unhandsome, although thou shouldest have art enough to make thine action approved: thou mayest easily deceive the eyes of man for a time, but thou art always in danger of detection.

69. Never contract friendship with a man who is not better than thyself.

70 The wise man blushes at his faults, but is not ashamed to amend them.

71. He who lives without envy and covetousness may aspire at every thing.

72. Wouldst thou learn to die well?—learn first to live well.

73. Innocence ceases to be a virtue, since those in power are fallen therefrom and exhibit bad examples. But if thou demandest what must be done to recover this virtue, I answer, that it is necessary to conquer thyself. If all mortals could, in one day, gain over themselves this happy victory, the whole face of the earth would re-assume a new form, we should all be perfect; we should all be innocent. It is true, the victory is difficult, but it is not impossible; for, in short, to conquer thyself is only to do what is agreeable to reason. Turn away thine eyes, stop thine ears, put a bridle upon thy tongue, and rather remain in an eternal inaction than employ thine eyes in beholding sights where reason is stifled, than give attention thereunto, or to discourse thereon. Behold, how thou mayest overcome! The victory depends on thyself alone.

74. Desire not the death of thine enemy: thou wouldst desire in vain, if his life were not in thine hands.

75. Acknowledge thy benefits by the return of other benefits, but never revenge injuries.

76. It is easy to obey the wise; he commands nothing impossible, but it is hard to divert him therefrom: that which oftentimes rejoices others make him to sigh.

77. In whatsoever part of the world thou art forced to spend thy life, correspond with the wisest, associate with the best men.

(To be continued.)

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ON DRUNKENNESS.

Dire as is this abuse of the body, much as it enervates the frame and hastens its dissolution, the greatest aggregate evil arising from it is, the misery brought upon families, and, in the multitude of families, upon the community. The man, or woman, who swallows intoxicating liquors from habit, swallows gold, or the representative of any other valuable commodity, and turns it all to dross: whilst the powers of the body thus employed are rendered destructive of self and other substance, when they might have been more happily engaged as productive of good to self, family, and all mankind. Drunkenness is therefore a crime of deep dye; deeper than theft: for a theft does not suppose the destruction of property, but an unjust taking from one person to apply to the use of another. Theft is only an unjust removal of property from person and place; but Drunkenness is an annihilation of property, and an accumulation of pain to all parties.

Drunkenness is the most offensive of all crimes; for it is that alone where the sense of wrong and shame is lost; all others are sought to be made secret; this exhibits itself with inflated offensiveness, and the offender is insensible to the judgments of those whom he offends; making that his frenzied boast which his every friend must condemn. Every act of the kind is a temporary insanity, and it is a wise legislation that treats habitual drunkenness as an incurable incapacity to partake of civil rights.

The action of intoxicating liquor is chiefly upon the nerves and their root, the brain. A fluid is generated which pervades the whole body, first apparently invigorating; but, if increased, it overpowers the whole channel of sensation, and produces a temporary death. Repetitions of this kind sap all the sources of health: and if the victim be not so fortunate as to obtain an apoplectic fit in one of his abuses, he lingers with an emaciating frame, through a painful decline, to death; or changes his solid

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fibres for a mass of bloated corruption, which recovers no fixidity but in gouty concretions, and joints rendered adhesive by calcareous matter. He has no ease, but in temporary suspensions of his sensations, in the intervals of a thousand deaths: he knows no pleasures, but in the swallowing of those poisons which increase his disease and ulterior pains: he becomes his own tormentor, throughout his wretched existence, and wars with the few pleasurable sensations which are every man's lot. I will not, cries he, know sensible happiness: I will be miserable; I will gratify that passion which my own conscience assures me to be the source of nothing but distraction to myself, misery to those who are connected with me, and disgrace to all about me. It is thus that Vice sits in judgment on itself, and, with the most strict justice, apportions a punishment equivalent to the offence.

The drunkard is a nuisance, a plague, that ought to be removed from society; not only is the social order interrupted, but the community is diseased, degraded, and weakened by the existence of every pest of this kind. A proof of the degradation may be found in the following scene, reported to have lately happened in Glasgow.—On a reduction in the price of whisky, its votaries, rejoicing at the circumstance, indulged in extra quantities. One man, oppressed with this sense-destroying liquor, fell insensible into the gutter of the street. A dog, commiserating his condition and situation, seized the collar of his coat, struggled until it removed the head of the drunkard from the gutter to the curb-stone, and apparently enjoyed the success of the effort to better the man's position: whilst he, the human brute, lay cursing his disturber, by calling him a thief! What answer can be given to the question, as to which was the superior animal of the two —THAT DOG, OR THAT DRUNKARD; but that the former was the more reasonable animal?

Let us take another likeness of a drunken man.

First, he resorts to the alehouse, or other such rendezvous, from a false notion, that it is manly so to do: then he professes attachment to the company he there meets, and the mental recreation it affords him: the love of spirituous liquors grows upon him; he proceeds in this vicious course, until it becomes a passion that rules, not only his every sense, but every other passion; and he yields to the excess, as far as his means, his credit, or his

capacity to swallow admits. Thus prepared—see him the jest of his less drunken companions, in the unwholesome atmosphere of some close and tainted room—see him lolling on the table from stupefaction, or falling under it from the incapacity to sit upright, from overwhelmed sensation :—see his pockets and his person the subject of abuse :—see him dragged forth as an offensive carcase, no longer capable of yielding ruffian sport to his companions, nor profit to the retailer of liquors :—follow him towards his home, mark the scoffs of the passer-by, though by him not felt, the blush and indignation of his virtuous wife, and the fears of his neglected children :—see the beast forced on a bed, and insensible to the vomits of his loaded and repelling stomach :—see and consider this outrage upon domestic happiness ; pity the wife of such a husband ; — pity the man himself ; but reprobate and avoid his crime.

And can it be said, that there are women addicted to the vice? can it be said, that this milder, softer sex, can brutalise itself to an equal extent ? Yes ! there are such, and lamentable is the circumstance ! The husband of such a wife, and the children of such a mother, suffer more than when the case is reversed in the parents : and a drunken woman forms the climax of disgusting things, of dreadful perversions. See her hair dishevelled, no covering on her head, her face bloated or emaciated, her breasts flacid, her clothes torn, her body naked and insensible to abuse :—see her children crying from hunger and cold, her husband driven from his home, ashamed of such a partner, dishonoured and distracted with the consequences to his suffering children and exhausted self :—see such a woman, and if you cannot reclaim, confine her ; do not leave her the dreadful opportunity so to disgrace and contaminate her sex.

If we look for drunkenness where wealth abounds, and there it is also found, we see the same personal abuses ; though not the immediate dreadful consequences, as where the vice has to feed upon the produce of labour.

If a drunken man or woman could but ask the questions : What have I spent in intoxicating liquor ? Was it necessary as wholesome nourishment ? What would that sum have purchased in wholesome food and clothing ? and what would the time wasted have produced ? What the difference in domestic and personal comforts, when time

and means are well applied ? If such questions could but reach the bosoms of those who so abuse themselves ; if a fair view could be taken of the case, intoxicating liquors would be abhorred, other than as a medicine ; the alehouse, spirit shop, or tavern, would be shunned as a pest-house, and no company valued but that which could be obtained without such abuses.

It does not follow from these sketches, that the alehouse, spirit shop, or tavern, are constituted evils: such houses cannot be dispensed with, in the present state of society. The abuses apply to the individuals, who abuse the accommodation and publicity which such houses necessarily afford to travellers and strangers. They may be used to advantage, as well as abused. It is where they are resorts of habit, not necessity, that the evil is generated, and the host and the company are alike disgraced.

Drunkenness is in itself a wide-spreading evil ; but the habit is generated in such haunts, where almost every other bad habit and crime is to be acquired. It is are that it exists alone, or as a single crime, in the individual. The preparatory step to this, is the preparatory step to almost every other crime ; and the chances are many to one, that the incipient drunkard will become a gambler, a thief, a fraudulent bankrupt, or the inhabitant of a gaol, on some ground.

In nine cases out of ten, assaults, manslaughters and even murders, are the results of drunkenness. Breaches of the peace, are but rarely found among persons of sober habits. Idleness is also the constant and even consequent concomitant of drunkenness ; and fair industry is rarely the resource to obtain the means of pursuing a bad habit.

Take advice, O Drunkard ! conquer that passion which degrades thee—resolutely abstain from those intoxicating liquors and drugs ; make thyself an object of respect to thy neighbour ; to thy children a father ; to thy wife a husband ; to thy parents a son : that all may rejoice in thy recovery, and benefit by thy repentance and future good example.

Nothing can be more unreasonable than the practice of drinking in companies, or at the meetings of two friends, as a matter of friendship. That surely cannot be called an act of friendship, where each urges the other to do an act that is injurious to his health, and wasteful to his property, If Friendship has no criterion but this, better would it be

there were none ; but it has another criterion, and this is only the friendship of irrational animals, of such persons as live but for the abuse of their bodies, and the increase of the amount of human pain.

Assemblies of persons of both sexes, both select and general, seem to be a gratifying object : the practice of the day is to bring them together for the sake of eating and drinking, or more strictly speaking, to abuse their bodies by an excess of eating and drinking, at what is called a feast. So long as this practice lasts, it can prove but one thing—that society is not yet civilized—that it yet retains more of *sensuality* than of *sentimentality*. All public associations should be used for mental improvement, exhibitions of talent, or for political matters ; and not for seasons of feeding the body. To a delicate mind, there is something not very nice in public eatings and public drinkings ; there is something approaching to indecency and filthiness in the practice ; and it will certainly be relinquished as the manners of society become further improved. Taking refreshment, and partaking of a public feast, are two different things : the one is a wholesome attendance to nature's call ; the other is something like a debauch.

Besides, it is rare to find good company among those who spend their whole time, or much of their time, in public companies for feasting and drinking. The well-informed man shuns the scene, as painful in the contemplation, and more painful in the participation. He sees no means of improvement there ; and prefers the company of his books, or to dwell upon his own private contemplations, if he cannot introduce himself to men of his own habits.

The most important business of life is mental improvement. Provision for the body is good ; dress and dwelling are made imperative by prudence : but this provision is accelerated, not retarded, by due mental improvement. The one springs out of the other. The drunkard should therefore learn, that he neglects that most important business, and even more ; for he blunts the little sense he might have formerly acquired, and goes on to obliterate past, instead of adding to present, improvement.

This may be clearly shown by examining a drunkard's progress ; and instances offer themselves in every neighbourhood. It is well understood, that there is a peculiar

spirit in every intoxicating liquor; the chemical term for this spirit is — alcohol. A very small quantity of this spirit, taken in an unmixed state, would destroy life; and it is only rendered slow in its operation by being mixed with water and mucilaginous matter. The strongest spirit drank is about half-and-half, or half pure spirit and half water, or other mixture. An ordinary grog may be supposed to contain but one-fifth of this pure spirit, and the sugar greatly abates the force of that. Wine has about the same proportion. Strong malt liquors contain no more than one-twentieth of this spirit; but it has become general to substitute drugs still more deleterious; and any thing like wholesome beer is now rare to be found in houses licensed for its sale.

Of particular effects produced by drinking, in the shape of disease, we cannot do better than copy statements and facts, and experiments made by professional men; and with such this article will conclude: but we would have the drunkard to reflect upon the waste of time, the waste of property, the pains he inflicts upon others as well as upon himself, the scandal and disgrace, both private and public, and above all, the bad example which he exhibits, and too often the infamous seduction which he practises, in pursuing his most mad career, and in urging others to do the same.

DR. WILLAN'S CATALOGUE OF THE COMPLAINTS ARISING FROM THE INTEMPERATE USE OF SPIRITUOUS LIQUORS.*

"Among the lists of Chronic diseases, a never-failing series of complaints, mostly produced by the intemperate use of spirituous liquors, has been comprised under the titles of Dyspepsia, Gastrodynia, Enterodynia, and Intestinal Hæmorrhagy; to which may be added, several cases of the Asthenia, Paralysis, Apoplexy, Gravel or Dysury, Scirrhous Liver, Jaundice, and Dropsy. Fevers, internal inflammations, and many pulmonic diseases, are rendered inveterate, or even fatal, by the same kind of intemperance. On comparing my own observations with the Bills of Mortality, I am convinced that considerably

* The whole of the remainder of this article is a copy of selections made by Mr. Yates, and published as an Appendix to some discourses he had delivered on the evils of drunkenness; being strictly applicable to this or any similar publication.

more than one-eighth of all the deaths which take place in persons above twenty years old, happen prematurely through excess in drinking spirits. These pernicious liquors are generally supposed to have an immediate and specific effect on the liver; which viscus has been found after death, in drinkers of spirits, hardened or altered as to its texture, discoloured and diminished. It appears, however, that the stomach and bowels suffer first from the use of spirits; and that their baneful influence is afterwards extended gradually to every part of the body, producing morbid phenomena.

1. The usual symptoms of indigestion, attended with a disrelish of plain food; with frequent nausea, and oppressive pains at the stomach; with an inexpressible sensation of sinking, faintness, and horror; and with sudden, convulsive discharges from the stomach into the mouth, of a clear, acid, or sweetish fluid.

2. Racking pains and violent contractions of the bowels, and of the abdominal muscles. These symptoms often return, periodically, about four o'clock in the morning, being attended with extreme depression or languor, a shortness of breath, and the most dreadful apprehensions.

3. In persons of the sanguine temperament, inflammation of the peritoneal membrane, long continued, and producing intense pain, so that the slightest pressure on the abdomen cannot be endured.

4. Swelling of the abdomen, emaciation of the limbs, with frequent cramps; and pains of the joints, finally settling in the soles of the feet. These symptoms are succeeded by a degree of paralysis; or, at least, an incapacity of moving the limbs with any considerable effect.

5. Sallowness of the complexion, with dryness and scaliness of skin. As the powers of circulation are more and more impaired, the red vessels disappear from the white of the eye, the secretion of the bile is imperfectly performed, and the small hairs of the skin fall off, leaving the surface, especially of the lower extremities, very smooth and shining.

6. Jaundice, ascites, dropsical swelling of the legs, with general redness or inflammation of the skin, terminating in black spots and gangrenous ulcers.

7. A frequent recurrence of apthous ulcerations in the mouth, throat, &c., and an offensive smell of the breath, similar to that of rotten apples.

Hæmorrhagy. The intemperate use of spirits often occasions profuse discharges of blood from the nostrils, stomach, bowels, kidneys, or bladder; and from the lungs, in persons of a consumptive habit.

9. An entire change in the state of the mind: at first, low spirits, strange sensations, and groundless fears, alternate with unseasonable, and often boisterous, mirth; a degree of stupidity, or confusion of ideas, succeeds. The memory, and the faculties depending on it, being impaired, there takes place an indifference towards usual occupations and accustomed society or amusements; no interest is taken in the concerns of others; no love, no sympathy remain. Even natural affection to nearest relatives is gradually extinguished; and the moral sense seems obliterated. The wretched victims of a fatal poison fall at length into a state of fatuity, and die with the powers both of body and mind wholly exhausted. Some, after repeated fits of derangement, expire in a sudden and violent phrenzy. Some are hurried out of the world by apoplexies; others perish by the slower process of jaundice, dropsy, apthous ulcerations of the alimentary canal, and gangrenous ulcers of the extremities." —Reports of the Diseases in London, by Robert Willan, M. D., F. A. S. London, 1801, p. 132-136.

THE EFFECTS OF THE HABIT OF DRINKING SPIRITS UPON THE TEETH.

The following remarks concerning the effects of spirituous liquors upon the *teeth*, are the more deserving of attention, because they come from the late Mr. Fox, a most eminent dentist, as well as an enlightened philanthropist:—

"When people have *habituated* themselves to the use of spirituous liquors, the injurious effects upon the teeth are more apparent. The teeth acquire a very stained and foul appearance; the gums, being more or less inflamed, are covered with a slimy mucus, and are often liable to bleed; the breath also becomes very offensive; and as the regular passing of the spirituous liquors over the tender skin of the mouth creates a constant degree of inflammation, the heat of the mouth is greatly increased. This state of the mouth is also kept up by the increased heat of the stomach, and when, by the debilitating effects of spirits upon that organ, indigestion is produced, the teeth very rapidly fall into a state of decay.

"General Norton, the Mohawk Chief, who was in this

country a few years ago, was asked by a professional gentleman concerning the state of the teeth amongst the Indians. His reply was decisive upon this subject—'When the Indians are in their own settlements, living upon the produce of the chase, and drinking water, their teeth always look clean and white. But when they go into the United States and get spirituous liquors, their teeth look dirty and yellow; and I have often heard, that they were frequently afflicted with the tooth-ache, and obliged to have their teeth drawn.'—Published by Basil Montague, Esq., in "Inquiries into the Effects of Fermented Liquors." London, Johnson and Co., 1814.

ON THE MEANS OF CURING THE DISEASE OF HABITUAL DRUNKENNESS.

In addition to serious and impartial reflection upon his own case, an attention to all the arguments which reason and religion urge against his vice, and the most manly, vigorous, and solemn resolutions to abandon it, I would recommend to any person addicted to the use of spirituous liquors to consult some able and faithful physician respecting the best mode of relieving himself from his fatal disease. Whether the use of spirits should be discontinued gradually, or all at once, may perhaps depend upon the circumstances of the case. The question seems not to be decided among medical men. "In some cases," says Dr. Lettsom, "where the habit of drams has been long continued, the total and sudden omission of them has sunk the person into irretrievable debility. Here this pernicious custom must be left off gradually. A man who usually drank twelve drams a day, being convinced of his approaching misery, took the resolution to wean himself from this poison. He always drank out of one glass: into this he daily dropped a drop of sealing-wax. By this means he had twelve drops less of spirit every day, till at length, his glass being filled with wax, his habit was cured.

The same advantage has been obtained by taking the dram out out of a quart bottle, which is to be replenished each time with as much water, and by this means gradually diluting the remaining liquor till its strength becomes wholly subdued, and little more than the substituted water remains.

Painful indeed is this truth, that when the indulgence in spirituous liquors is rendered habitual, it is extremely difficult to overcome. Although the miserable object is

persuaded that it clouds his reason, debilitates his mental as well as corporeal faculties, debars him from all the cheerful gratifications annexed to health and virtue,—yet so extensive are the debility and tremors of the body, and so horrid is the despondency of the mind, after the exhilarating effects of these liquors have subsided, that, without a perseverance in determined efforts to vanquish this habit, a repetition of the delusive poison will be indulged, till resolution is too transient and weak to enable the victim to stop at the precipice which terminates his painful existence.

May such, however, as have strength of resolution to reflect upon their danger, be encouraged by an assurance, that however great the debility may feel, and strong the idea of dissolution may appear, yet, from mere debility alone, life is not in danger; and this is a certain fact, that the longer and more frequently the evil habit is resisted, that habit becomes less powerful, whilst the strength of the constitution proportionally augments, and thereby renders the victory less difficult than might at first appear: and what exertions are more interesting and worthy of a rational being, than those which substitute vigour and health of body for agitation, tremor, and pain? and serenity and cheerfulness of mind for horror, despondency, and suicide?—History of some of the effects of hard drinking, published in the "Memoirs of the Medical Society of London," vol. i., and reprinted at Edinburgh in 1790.

Dr. Rush maintains, that the *gradual* disuse of spirits is *in no case* necessary. "My observations," says he, "authorise me to say, that persons who have been addicted to them, should abstain from them suddenly and entirely. '*Taste not, handle not, touch not,*' should be inscribed upon every vessel that contains spirits, in the house of a man who wishes to be cured of intemperance. *To obviate for a while the debility which arises from the sudden obstruction of the stimulus of spirits, laudanum, or bitters infused in water, should be taken, and perhaps a larger quantity of beer or wine than is consistent with the strict rules of temperate living.* By the temporary use of these substitutes for spirits, I have never known the transition to sober habits to be attended with any bad effects, but often with permanent health of body and peace of mind.'"—p. 384.

Linnæus (Amæn. Acad. vol. vii. p. 281,) is very de-

cided in maintaining, that the habit of hard drinking must be abandoned *gradually*; on the other hand, Dr. Heberden, in his medical Commentaries, c. 32, seems to favour the opinion delivered by Dr. Rush.

ON GIVING SPIRITUOUS LIQUORS TO INFANTS.

"Medical practitioners, much conversant among the poor, find them perpetually stinting the growth, and destroying the constitution, of their children, by their ill-judged kindness in sharing with them those distilled liquors which they swallow with so much avidity themselves. Among the causes fatal to the health of the higher classes, the allowance of wine that is so often served out to the children, short as it may appear, deserves to be considered as not the least considerable. Mr. Sandford, surgeon, at Worcester, in his useful and entertaing tract on wine and spirits, relates the following observation, which may be confirmed by thousands equally certain, though made with less precision. 'A late ingenious surgeon, occupied for a part of his life in experiments equally well conducted and accurately executed, gave to one of his children a full glass of sherry every day after dinner for a week. The child was then about five years old, and had never been accustomed to wine. To another child, nearly of the same age, and under similar circumstances, he gave a large China orange, for the same space of time. At the end of the week he found a very material difference in the pulse, the heat of the body, &c. &c., of the two children. In the first, the pulse was quickened, the heat increased, &c. &c., whilst the second had every appearance that indicated high health. He then reversed the experiment: to the first-mentioned child he gave the orange, and to the other the wine. The effects followed as before; a striking and demonstrative proof of the pernicious effects of vinous liquors on the constiution of children in full health.' The deficiency of bile is full evidence of the injurious effect of the wine upon the digestive organs in this double experiment; and the result itself must be regarded as the more satisfactory, since the author, to judge from the terms in which he is described, could have been no less a personage than the late Mr. Hunter."—Dr. Beddoes's Hygeia, Essay viii. p. 34, 36.

Dr. Garnett, speaking of the large proportion of children who die under twelve years of age, in the Western Islands, says, "The pernicious custom of giving

them spirits, when very young, no doubt hastens their destruction."—Tour in Scotland, vol. i. p. 161.

Linnæus says, he had known instances of *nurses*, who, having drunk largely of spirits after fasting, in a very short time gave their breasts to infants, when, in consequence of the rapid diffusion of the alcohol through the bodily frame of the nurses, and its communication, in union with milk, to the infants, they were thrown into convulsions, and sometimes expired.—Amænitates Academicæ, vol. vii. p. 273.

ON SOME FALSE PLEAS FOR DRINKING SPIRITS.

"Ardent spirits are said to be necessary *in very cold weather*. This is far from being true; for the temporary warmth they produce is always succeeded by a greater disposition in the body to be affected by cold. Warm dresses, a plentiful meal just before exposure to the cold, and eating occasionally a little gingerbread, or any other cordial food, is a much more durable method of preserving the heat of the body in cold weather."—Dr. Rush, p. 249, 250.

The seamen sent annually by the Russian Government to winter at Spitzbergen, as one means of avoiding the fatal effects of the excessive cold, abstain entirely from spirituous liquors. In 1st vol. of "Memoirs of the Literary and Philosophical Society of Manchester," is a valuable paper by Dr. Aikin, entitled, "Remarks on the different Success, with respect to Health, of some attempts to pass Winter in high Northern Latitudes." The inference, deduced from the comparison of a variety of cases, is, that *those who drank vinous or spirituous liquors died;—those who drank water only were preserved.* "Convinced as I am," says the judicious and very estimable author, "that art never made so fatal a present to mankind as the invention of distilling spirituous liquors, and that they are seldom or never a necessary, but almost always a pernicious article in the diet of men in health, I cannot but look with peculiar satisfaction on the confirmation this opinion receives by the events in these narratives." As to those who maintain the *necessity* of drinking spirits in cold and moist climates, such as some parts of Scotland and Ireland, it is enough to reply, *that the use of these liquors was unknown till about* 300 *years ago.* How did all the Northern nations of Europe and America subsist, before the invention of distilled spirits had yet reached them?

In Scotland, we often hear whisky recommended *as the least noxious spirit*. But is it noxious at all? Then why should we drink it? There is, however, no ground for this preference of whisky to other spirituous liquors. "They are all poisons, and are nearly alike deleterious." —Dr. Lettsom. "Of all the *baneful* compositions prepared with ardent spirit, shrub is, perhaps, the least so, if diluted with a proper quantity of water, because a very large proportion, possibly nearly one-half of the liquor, becomes, in reality, a kind of mucilage (which is nutritious), by means of the sugar and fruit contained in it." —Sandford's Practical Remarks on Wine and Spirits, p. 89.

Another plea for drinking drams, is, that they are necessary to assist digestion, *after certain kinds of food, such as fish*. If so, avoid those kinds of food. The fact, however, is, that the stomach of a temperate and healthy person requires nothing whatever to promote the digestion of any reasonable meal; and that the swallowing of spirits contributes to promote digestion, in any circumstances, appears by no means certain.

"The substances received into the stomach that prove most hurtful to its operations, are intoxicating or fermented liquors. In order to observe the first effect of these liquors, when of considerable strength, I caused an equal quantity of the same food to be given to two young dogs of the same litter. Immediately after feeding, three drachms of spirit of wine (of commerce), mixed with a single drachm of water, were poured down the throat of one of the animals. In five hours, both were opened within a very few minutes of each other. The animal to which the spirit was given had its stomach nearly twice as full as its fellow. The bits of flesh were as angular as immediately after they were cut by the knife at the time of feeding; they were also as firm in their substance. In the other dog these angles were rounded off, and the pieces throughout much softer. Strong liquors are equally productive of indigestion in man. Many hours, and even a whole night, after a debauch in wine, it is common enough to reject a part, or the whole dinner, undigested." —Beddoes's Hygeia, Essay 8th, p. 25.

MAXIMS OF CONFUCIUS.—*Concluded.*

78. The wise man must learn to know the passions of man, to the end that, taking every one according to his

inclination, he may not labour in vain when he shall discourse to him of virtue. All men ought not to be instructed after the same way. There are divers paths that lead to virtue; the wise man ought not to be ignorant of them.

79. Combat night and day against thy vices; and if, by thy cares and vigilance, thou gainest the victory over thyself, courageously attack the vices of others; but attack them not before this be done: there is nothing more ridiculous than to complain of the defects of others, when we have the very same.

80. The good man errs sometimes; weakness is natural to him; but he ought to watch so diligently over himself, that he may never fall twice into the same error.

81. We have three friends that are useful to us,—a sincere friend, a faithful friend, a friend who bears every thing, who examines what is told him, and who speaks but little; but we have three also whose friendship is pernicious,—a hypocrite, a flatterer, and a great talker.

82. He who applies himself to virtue has three enemies to contend with, which he must subdue:—incontinence, when he is as yet in the vigour of his age, and the blood boils in his veins; contests and disputes, when he is arrived at mature age; and covetousness, when he is old.

83. There are three things which the wise man ought to reverence:—the laws of nature, great men, and the words of good men.

84. We may have aversion for an enemy without desiring revenge: the emotions of nature are not always criminal.

85. Distrust a flatterer, a man affected in his discourses, and who every where boasts of his eloquence: this is not the character of true virtue.

86. Silence is absolutely necessary to the wise man. Great discourses, elaborate discourses, pieces of eloquence, ought to be a language unknown to him: his actions ought to be his language. The universe speaks, but what language does it use to preach to man?—That there is a sovereign principle, from whence all things depend; a sovereign principle, which makes them to move and to act. Its motion is its language; it reduces the seasons to their time; it agitates nature, it makes it produce: this silence is eloquent.

87. It is very difficult, when poor, not to hate poverty; but it is possible to be rich without being proud.

88. The wise man seeks the cause of his defects in himself; but the fool, avoiding himself, seeks it in all others besides himself.

89. Contract friendship with a man who is upright and sincere; with a man who loves to learn, and who can teach thee something in his turn. Other men are unworthy of thy friendship.

90. When thy country's safety is concerned, stand not to consult, but expose thyself.

91. Man shortens his life by his own errors.

THE MORALS AND WISDOM OF EPICURUS, A GRECIAN PHILOSOPHER.

1. It is a very hard and difficult thing for a man who, by his actions, violates and injures human society, to pass his days quietly and easily; for, though he may impose upon men, he must needs know that this cannot last always. A surprise, a dream, a fit of sickness, shall untie a man's tongue, and make him discover the sins he has so industriously concealed. In fine, he that transgresses and commits a crime, is never at quiet, but always restless and uneasy, and in perpetual expectation of the punishment he has deserved.

2. The wise man may be injured sometimes through hatred, envy, or contempt, without disturbing the calm and tranquillity of his mind; because, in all these trials, he is supported by the strength of reason.

3. The acquisition of wisdom is so solid a good in itself, that it can never be lost.

4. The wise man profanes the excellency of his profession when he abandons truth, and entertains any thing that borders upon the fable; for, as philosophy is nothing else than a due inquiry after truth, fiction proves an obstacle to the success we ought to be blest with from the knowledge of it.

5. The wise man takes care to preserve the inexplicable blessing of an undisturbed and quiet mind, even amidst the groans and complaints that excess of pain extorts from him.

6. The wise man alone is qualified for a perfect friendship; for the presence of his friends does not augment it, and their absence does not in the least impair it: he knows how to preserve it even after their death.

7. Nature does not endow us with a consummate magnanimity; that is acquirable only by the strength of reason.

8. Friendship ought to be contracted for the utility we expect therefrom; as we cultivate the earth, that we may reap the benefit of its fertility. This noble habit is fomented and upheld by the natural good offices of the parties, and the satisfaction they take in each other.

9. It is neither prudent to compose nor to read poetic fictions.

10. We should rejoice with him who, having gone astray, shall return to the path of virtue.

11. It is impossible to pass our life delightfully without prudence, honesty, humanity, and justice. He who practises these excellent virtues, cannot but live pleasantly; insomuch, that the man who is so wretched as to be neither honest, prudent, humane, nor just, is deprived of all that might otherwise make his life happy.

12. No pleasure is an evil in itself; that is only to be esteemed such which is followed by a greater mortification and uneasiness than to which the satisfaction of its enjoyment amounted. If it could sum itself up entirely, and if it included in its duration the most consummate delight, it would be always without disquiet; and this union of all that is charming would be as complete as any thing nature does in the most accomplished of its works: then there would be no difference in pleasures, and they might be partaken of without distinction or choice.

13. The quiet and safety that are found in solitude and retirement from the world, may be equally enjoyed by us, though in it, provided that we keep strictly to the medium of temperance, and confine our desires to what nature exacts for its preservation, which is common and easily to be procured. In effect, whatever she counts most delicious and exquisite is common and limited; but, if we listen to the wanton appetites opinion creates, when it is deceived by false appearances, our luxury shall be insatiable, and nothing shall be able to satisfy it.

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ON DRUNKENNESS.

(*Continued.*)

Having considered all the ills which drunkenness occasions, it may be useful to trace the passion which leads to it.

We find it to exist alike in old and young, rich and poor, male and female, and we do not find the propensity in any other animal; consequently, it cannot be considered a natural or a regular animal passion; but one unnatural and irregular. Some few nations have been discovered, the people of which were strangers to intoxicating liquors; but these have eagerly swallowed the cheering though baneful draught, both as soon as they have had it presented to them, and after they have experienced its effects; therefore, we may conclude, that most other animals would resort to it under the same conditions, and that the habit produced by example is the main cause of the extensive evil. The evidence existing, nothing but a full knowledge of the purposes and qualifications of the human body is equal to its eradication, or a strong sense of the advantages of abstinence from such liquors, as are evidently too powerful for the well-being of the body, when taken in large quantities, and as unnecessary to its welfare in any quantity, unless prescribed as a medicine.

A habit, a propensity generated by example and practice, in every sense pernicious, is, then, the only cause of the extensive use of intoxicating liquors—The extent of the quantity consumed may be calculated by the thousands of persons who are profitably occupied in brewing, distilling, and vending it. The

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quantity of liquor to be sold to support one family, may be calculated to be equal to the pauperizing and demoralizing of one hundred, where labour is the only commodity to be given in exchange; and every liquor shop of the kind may be taken as a sign of the people's poverty and immorality; and poverty alone occasioned by immorality. Pythagoras truly described the passion for drunkenness, as the ruin of the health, the poison of the mind, and the apprenticeship of madness. And Jesus, the son of Sirach, says: a labouring man that is given to drunkenness shall not be rich.

One great cause of the passion is, that the progress towards each state of drunkenness is exhilarating. The first draught is desirable, the second gratifying, and seems to the drunkard to be called for by the languidness which the last fit has left upon his body; for he is ever athirst for that which produces alike his drunkenness and his languor; and the languor is always produced in the proportion of the excitement used to expel it. This places the passion in the rank of a delusion, of a mistaken means, that produces the opposite of the end desired: and this, once understood, should dissuade the injured drunkard from all use of these liquors; for, so long as he continues to take a single draught, he will feel a perpetual craving and hankering for another and another, until sensation is gone.

The habit which is the result of example, of fashion, is the great inducement to this abuse of the body. It is a matter where no ingenuity, no mental labour, no exercise is required to make one man excel another; and yet drunkards are known to boast of capability to drink and bear the greater quantity. They strive with each other for the debasement of their persons, and for the horrible distinction of which shall be the last to grow insensible! This dire perversion of emulation forms as strong a passion with the habitual drunkard, as is to be found in the rising genius, and the youthful aspirant, in any of the laudable pursuits of morals, arts, or sciences. He makes a merit of temporary suicide, glories in the pains which each fit of drunkenness leaves, and rushes to a repetition of the abuse before the body has expelled the dregs and fumes of the last debauch. Of all animals, the habitual drunkard is the most offensive, the least worthy of life.

There is a lesser sort of habit which attends the lesser degrees of drunkenness — that whatever the stomach is accustomed to receive it periodically craves. This, when an abuse, like the larger abuse, is only to be conquered by a sense of injury and a resolution to abstain. In proportion to its slightness, it may be more easily dispossessed; but all is insufficient, until we study the injury done and resolve to avoid it for the future. Hence it is recommended to the drunkard—first, to acquire a knowledge of the injuries which he inflicts upon his body; second, the expence, the great expence, at which those injuries are purchased; third, the loss of reputation and credit which must attend the profligacy; and then, he will be far advanced in that resolution which is essential to his reformation of manners and conduct—a resolution to abstain from all use, at least from all abusive use of intoxicating liquors.

Passion is either a disposition that arises from the quality of the composition of the body, or a part of the body; or the result of an opportunity to repeat an act; or of both. But the passion of drunkenness cannot be connected with the composition of the body, for it is alike common with all kinds of composition; therefore, it must be that which results from the opportunity to repeat the act, and one species of cure would be to check the opportunity, to remove the means of repeating the act. For instance, a man may vow not to enter a place where liquor is sold, not to have it brought into his house, or not to taste it when where it is. The latter would be the better vow of the three; but far better would it be not to vow about the matter; and yet to be prudent enough not to abuse the use of it when it is offered.

Connected with the passion may be placed the history of drunkenness, which we find to be coeval with the history of mankind. In the oldest writings handed down to us, we find scenes of drunkenness described and reprobated. The first step in chemical knowledge seems to have been the preparation of a liquor that would intoxicate; and now, a chemical knowledge of its powers upon the body seems to be necessary to dissuade from its use. Those powers are evidently seen to dry up the healthy juices of the body, to corrupt the solids; generating pains of all kinds.

The knowledge of producing intoxicating liquor, is

so general, the facilities to produce so many, that no law could put a stop to it. Any effort would only become a system of persecution; therefore, the most effectual way to lessen the abusive use of it, is to leave the production and the sale quite free, but instruct the people as to its bad consequences. Foreign restraint of any kind will generate the passion that shall render it nugatory; and persecution to death would not prevent the production and sale of such liquors. In Turkey, where religion is made a power to check their use; the object is defeated by the substitution of opium: and almost every people have their peculiar kind of intoxicating drug or liquor. More spirituous liquors are now smuggled into this country, than would be imported, if the importation were free. The very idea of being able to get a smuggled article is an inducement to buy what would not otherwise exist. The writer has witnessed many instances of the kind, both as it regards himself and others; and his correspondence has informed him, that so great was the quantity of spirits and other articles smuggled upon the coast of Yorkshire, in the winter of 1822-3, as to stagnate and injure the local trade of every kind. The smuggler takes nothing but cash in exchange; whilst the lawful importer would have to barter for the products and manufactures of the country, when he could not sell for cash. Our laws consign the detected smuggler to a goal; our gaols are full of them; whilst every feeling among the mass of the people proclaims the traffic to be as meritorious as it is dangerous; and the very magistrates sympathize with the men whom they are compelled to incarcerate. Were smuggling made a capital offence, its amount would not be lessened; whilst the appetite for such liquor would be sharpened. It is a fair, though a dangerous traffic; and opposed to nothing but a mistaken view of correct law and morals. Give the necessary taxation a more solid foundation, and you need fear nothing from the free and cheap use of spirituous liquors. Are the inhabitants of France and Holland more addicted to drunkenness, from the cheapness of their liquors, than the people of this island, who run so many hazards to obtain them at comparatively high prices? Say, ye guardians of the public morals, whether experience will justify you in continuing this stimulus to national debasement, this premium for drunkenness, this source of immorality? Those who have seen the nature of smuggling

with a moral and legislative eye, can see that it is a traffic generated wholly by the power created to restrain it; for the power to restrain is, a power in anticipation of the thing to be restrained; and without the former, the latter would not exist.

There is another species of passion connected with drunkenness, which may be termed the passion of welcome, sociality, and conviviality, in private and in public parties. In private or domestic parties, there is a passion for making each guest welcome by pressing him to drink the greatest quantity of intoxicating liquor: then, there is a passion for exhibiting, what is very improperly termed sociality, on the part of the guest, which abuses under the pretence of acknowledging a sense of the welcome: whilst conviviality, so improperly termed, belongs alike to the host and his guest; the one abusing his means of entertainment, the other his welcome, until both hiccup the blessings of social order, and drink confusion to all innovators: that is, to all who would amend such manners by increasing the knowledge of the parties. This false sociality and conviviality is also common with public parties, in the mutual pledges of individuals, where the quantity of sense and decency decreases as the joviality increases. We reppeat, that the time certainly will arrive, when all public meetings will be convened for other purposes, and when *home* will be considered the proper place to refresh and feed, as well as to clean, to dress, or to ease the body. In its exposure to public view, the one is as unbecoming as the other; due allowance being made for the exceptions of necessity, and even for those of utility.

There is a physical and a moral distinction in the necessities of mankind. Those of the physical class relate to the feeding, cleaning, dressing, and evacuations of the body; and, as they relate solely to the exclusive interest and pleasure of the individual, should be performed as private as convenience will admit. Those of the moral class relate wholly to general interests, and cannot be made too public; such as the communication of knowledge upon all subjects, and the appointment of public officers. This, in brief, will be that whatever concerns us, but as individuals should be made as private as possible; and that which concerns us as members of society, as public as possible. The principle of utility, whereupon every thing should rest, warrants both conclusions. Hence,

equally, the poor man's cottage and the rich man's mansion.

Thus has he exhausted his views of the evils of drunkenness, and sends them forth with an ardent hope, that some who read will take advice and abstain from such abuses of the body, such deteriorations of the mind. A recapitulation of these evils may be thus ranked: Drunkenness, a passion generated by bad example, or bad practice, or both; consisting in the abuse of the body, by pouring upon the stomach a quantity of burning liquid, or a sense-destroying drug; corrupting the wholesome juices of the body; sapping the powers of sensation; and hastening death by the accumulation of disease; wasting time and the capability for useful production; wasting the product of past industry; wasting health and every pleasurable sensation; wasting reputation, and forbidding every mark of respect, filial, uxorial, paternal, maternal, fraternal, or friendly. Such, O Drunkard! is the evil of drunkenness! Rouse from thy stupor—throw off thy madness—leave thy cups of poisonous liquid—live for thyself, for thy happiness, and for the happiness of all around thee, which thou art now destroying.

THE MORALS AND WISDOM OF EPICURUS, A GRECIAN PHILOSOPHER.

(*Continued.*)

14. The just among mankind are they who live most free from trouble and disorder; whereas, the unjust, on the contrary, are always disturbed and perplexed.

15. If it were possible for man to live for ever, the pleasure he would receive therefrom would not be greater than what he might experience during the limited space of his life, if he could sufficiently refine his reason to know the true scope and end thereof.

16. Nature has prescribed bounds to the pleasures of the body; we lose all the sweetness thereof when we wish it were everlasting; but the mind reforms this error, and reasons with exactness on the scope and end the pleasure of the body ought to have, as well as concerning what is to cause its last dissolution. It

shews us that the desire of an unlimited pleasure is ridiculous, and, by so doing, renders our life perfectly happy; inasmuch, that man, being satisfied with the manner of living, has no need for its felicity, of infinity of time: nay, he is not deprived of pleasure, though he perceives that his mortal condition leads him insensibly to the grave, since he there finds what happily finishes his course.

17. He who has discovered after what manner Nature has limited all things relating to life, must needs know the means to get rid of that uneasiness the body feels when it wants any thing, and must have found out the happy secret of rightly ordering the whole course of his life, so that he has no occasion to seek his felicity in those things, the acquisition whereof is full of uncertainty and danger.

18. Of all the things Wisdom supplies us with for a happy life, there is none more considerable than that of a true friend. He that is strongly persuaded that there is nothing in life more solid than friendship, knows how to fortify his mind against the fear that is caused by the duration of pain.

19. Common right is nothing else than that utility which has been acknowledged, by universal consent, to be the cause of that justice men have observed one towards another. It is by the help thereof that, without offending others, or being offended themselves, they lived free from insult; because in all their desires they had Nature for their guide.

20. We are neither just nor unjust to brutes, whose fierce nature will not suffer them to abide with man without attacking him, and consequently without being attacked by him: the case is the same with those persons or nations, with whom we cannot settle such an alliance as is requisite for a mutual safety.

21. Justice is nothing in itself: mankind, united in society, discovered the utility and advantage of agreeing among themselves, to observe certain conditions for their living inoffensively one towards another.

22. It is impossible that he who has violated, though ever so privately, the laws established to prevent either our doing or receiving hurt, should be sure his crime will not come to light; for, although he has not been detected in a thousand occasions, he may with reason fear he shall be so before he dies.

22 Whatever experience teaches us to be useful and

beneficial in reference to the community, ought to be esteemed just, provided it be so contrived that every one may find an advantage in it.

THE MORALS OF SOCRATES, A GRECIAN PHILOSOPHER.

1. Let your carriage and behaviour to your parents be such as you would wish your children should be towards you. Respect yourself, but honour your parents.

2. Exercise your body not to improve your strength, but so far forth as tends to the advancement of your health. You may propose to come up to this, if you moderate your labour so that you still are capable of doing more.

3. Neither applaud an impertinent laughter, nor close in with a rash discourse; for the one is folly, and the other madness.

4. Never think that that can be spoken with decency which modesty is ashamed to act. Do not affect a demure or severe look, but always have a presence of mind: for by the one you will appear self-conceited, by the other always wise.

5. Esteem that most to become you which is decent, modest, just, and temperate; for in these chiefly consists the morality of youth. Never consent to do a shameful act by the hopes you may conceive that it may never be known; for, though you conceal it from others, you will still be conscious of it to yourself.

6. Pursue those pleasures only that are accompanied with honour and glory; for that pleasure which has virtue for its companion is a valuable good,—whereas, without it, it is a detestable evil.

7. Be careful to avoid the occasions of being aspersed in your reputation, though you know they are lies you are charged with; for, as a great many will be ignorant of the truth as to fact, so they will be liable to be imposed upon by rumour and report.

8. In all you do, imagine every body will know it; for, admit you could keep it a mystery for a while, it will be at last unfolded and made public.

9. You will gain a confirmed reputation, if you are known to avoid those actions you censure and blame in others.

10. If you are a lover of learning, you will acquire great knowledge.

11. Those things of which you have attained the knowledge, must be retained by practice, and at the same time you must take care to inform yourself of those things of which you are ignorant.

12. It would be as great a shame not to learn a useful discourse, as not to receive a good present which your friends should make you.

13. Spend your leisure hours in hearing good discourses: by so doing, you will learn, with ease and facility, what has cost others a great deal of labour and pains to find out.

14. Set a greater value on the having received many instructive and useful lessons, than on the possessing great store of wealth: for the one *is* a fleeting, perishable, and transitory good; the other is durable,—nay, everlasting. Among all the things this world affords us, the possession and enjoyment of wisdom are alone immortal.

15. Do not think it much to take a long journey, to hear those who make profession to teach useful and profitable things: for it would be a shameful and foul reflection, that merchants could undertake such tedious voyages by sea, for the lucre only of increasing their wealth, and that youth should repine at a little land-journey to refine their notions and cultivate their minds,

16. As to your behaviour, be affable and easy of access, and let your language be courteous and civil: the one requires you should take notice of those you meet, the other, that you should speak obligingly to them. But be sure to carry it handsomely to all in general, though you converse familiarly, but with the best; by which procedure you will disoblige nobody, and be certain of the esteem and friendship of men of merit.

17. Let not your visits be too frequent to the same persons, nor your discourse too long on the same subjects; for there is a satiety of all things.

18. Enure yourself to voluntary labour, that you

may be the better able to undergo what necessity shall lay upon you.

19. Take special care to govern and suppress whatever can be the least blemish to a handsome mind;—as sordid gain, anger, voluptuousness, and grief.—You will compass this, if you esteem that the greatest gain which procures you a good reputation, rather than that which augments your wealth: you will conquer anger, if you behave yourself towards offenders as you would have others behave themselves to you when you transgress: and you will bid fair to get the better of pleasure, if you frequently reflect how shameful it is to have the command over your servants, and at the same time be a slave to your passions; and you will master affliction, if you seriously look into other men's misfortunes, and at the same time consider that the condition of man renders you liable to the same.

20. Never contract a friendship with any body till you have first examined how he behaved himself to his former friends; for you will have good reason to hope that he will be the same to you as he was to them. Take sufficient time before you profess yourself a friend; but, that once done, endeavour to be always such: for it is equally shameful to have no friends at all, and to change them often.

21. Do not try your friends to your prejudice, and yet at the same time take care to know their disposition towards you. You will easily do this if you put on necessity when you really do not want, and communicate things to them as secrets that in fact are not so; by which means you will be sure to receive no damage from their infidelity, if they are false; and, if they are faithful, you will thereby discover their integrity.

22. You may make a trial of your friends in the misfortunes that attend life, and by their sharing in your dangers; for, as we try gold by the fire, so we distinguish our friends by adversity.

23. You will discharge yourself best of your duty to your friends, if you do not wait till they apply to you, but freely, and of your own accord, relieve and assist them when occasion requires.

24. Think it as dishonourable to be outdone by your friends in good offices, as to be overcome and worsted by the malice and evil practices of your enemies.

25. Do not reckon them only to be your friends who grieve at your misfortunes, but likewise those who do not envy your prosperity; for a great many will express concern when their friends are afflicted, who shall look with an invidious eye on the liberalities of an indulgent fortune.

26. Speak kindly of your absent friends to those that are present, that they may not think you are unmindful of themselves when they are absent.

27. Be decent in your apparel, but not foppish. Now, he that keeps up to decency may be splendid in his apparel; whereas, the fop shall be extravagant and whimsical.

28. Do not covet a superfluity of riches, but the enjoyment of a competency. Entertain a mean opinion of those who are continually heaping up wealth, and yet know not how to make use of what they have; for it fares with these men just as it does with those that possess a fine horse, without having the skill to ride him.

29 Endeavour to acquire wealth, that it may be useful to you, as well as possessed by you. Now, it is useful to those who relish the friction thereof; whereas, it is barely a possession to those who know not how to make a right use of it.

30. Set a due value on the riches you are master of, for two reasons: the one, that you may be able to pay a large fine if it be requisite; the other, that you may have wherewith to relieve a friend in distress. As for the other regards of life, love them with moderation, and not excess.

31. Be contented with what you have, and seek at the same time to make the best improvement of it you can.

32. Never upbraid any one with his misfortunes, for fortune is common to all, and nobody can see into futurity.

33. Do all the good you can to virtuous and good men; for a good office done to a man of worth and merit is a noble treasure.

34. If you oblige unworthy men, you will be requited as they are who feed other people's dogs; and, as these bark as well at those that feed them as at strangers, so those are apt to injure as well their benefactors as

their enemies. Be as much averse to flatterers as to sycophants and impostors; for both the one and the other are equally pernicious if believed.

35. If you admit for friends those that gratify and encourage your wickedness, you will dishearten any one from incurring your displeasure on the score of virtue.

36. Let your behaviour towards them that approach you be familiar and obliging, and not stiff: they are very different personages; for the haughty carriage of the one can hardly be borne with even by their own domestics, while the other's engaging way is pleasing to every body. Now, you will show yourself courteous, and win the good-will of every one, if you are not captious, quarrelsome, and hard to be pleased by those you converse with: in order to which, you must not oppose too roughly those whom passion and anger shall hurry away, though at the same time they are altogether in the wrong; but, on the contrary, give way to their transports, and when they are calm take an opportunity to remind them of their error. Never put on a serious and grave countenance when the jest is going round, nor affect levity and airiness where gravity is required; for, whatever is ill-timed and unseasonable is vexatious. Above all things, take care not to do a good office after an ungraceful manner, as a great many do, who, at the same time that they serve their friends, do it disagreeably and disgustfully. Avoid wrangling, because it is odious: and shun censoriousness, because it is provoking.

37. Have a special care how you associate with men of the bottle; but be sure, if occasion makes you fall into such company, to withdraw before the liquor gets the better of you, for he whose mind is overpowered with wine, is like the chariot whose driver is cast out of the box; this going at random for want of the hand to guide it, and the other running all manner of risks and dangers for want of thought.

38. Make a right estimate of the advantage education has over ignorance. They who are possessed of the one, turn all to their advantage, while the others are generally mortified and afflicted, it frequently happening that they suffer, in fact, for what they have indiscreetly uttered.

39. Speak well of those you desire to make your

friends before those whom you are sure will tell it to them again; for commendation is the beginning of friendship, whereas slander and backbiting are the source of hatred and enmity.

40. In point of counsel and deliberation, take examples of the past for the future; for what is dark and mysterious becomes plain and easy by what has already happened.

41. Take time to deliberate and advise, but lose no time in executing your resolutions. The success of our undertakings depends on circumstances; but it is our business to consider what we do.

42. Those things you are ashamed to speak of with reference to yourself, and at the same time would be glad to advise with friends about, relate them as if they concerned others, and not you; by which means you will know the sentiments of those you consult without discovering yourself.

43. When you have a mind to advise with any one concerning your private affairs, examine well first how he has managed his own: for he that has been faulty in the administration of his own concerns will never be able to advise well with reference to those of others. You will be most excited to consult and advise, if you seriously look into the miscarriages of temerity and rashness; for we then take the greatest care of our health, when the pains and tortures of our infirmities are fresh in our memory.

44. Do not make it your business to acquire vast riches in public employments; but take care to discharge them with so much integrity, that, when you leave them, you may do it with honour and reputation: for the esteem and favour of the public are much more valuable than wealth.

45. Neither be present at any evil action, nor protect any that shall be guilty thereof; for you will be thought yourself to act what you defend and patronise in others.

46. Procure to yourself as much power and interest as you can, and at the same time be contented to live upon the level with others, that you may appear to love and practise justice, not through want of power, but for the sake of decency and equity.

47. Prefer a just and honourable poverty to ill-got-

ten riches; for probity and justice are by so much preferable to wealth, that this is only of use to us while we live, while those do us honour even after our death; besides, the wicked may participate of that, while none but the virtuous can partake of these.

48. Do not rival those who thrive through wickedness, but rather approve and imitate them that suffer for the sake of justice; for the just have this advantage, at least, over the wicked, if no other,—that they exceed them in good hopes and expectancy.

49. Have a necessary regard to all that relates to the support of life, but cultivate your mind as much as you can, for a handsome mind is a noble thing, though shut up in a human body.

50 Enure your body to labour; and your mind to wisdom,—that by the one you may be able to execute your resolutions, and by the other determine what you ought to do for your advantage and interest.

51. Consider seriously with yourself to whomsoever you are to speak, for it is the fault of a great many to let their tongue out-run their thoughts.

52. Imprint this maxim deeply in your mind,—that there is nothing certain in this human and mortal state; by which means you will shun being transported with prosperity, and being dejected in adversity.

53. There are two seasonable times to speak, either on those subjects you know perfectly well, or on those that necessity puts upon you; now, it is in the latter that it is better to speak than be silent; in the other, it is better to be silent than talk.

54. Use your utmost endeavour to live securely; but, if you are at any time obliged to hazard your person, then seek no other safety during the war than what is consistent with honour and glory, and not that which is attended with shame and infamy: for destiny had decreed that all men should die, but to die well is the particular privilege of the virtuous and good.

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ON THEFT.

Theft is the act of taking the property of another, against his consent, and without an exchange of value: wherever such an act can be traced, whether in a corporate body, in a public officer, or in a private individual, the act is the crime of theft. Though it may be against the consent of the individual, where his property is taken in the shape of tax, by a body corporate; still, there is an implied understanding, that the individual obtains a value equivalent in good and necessary government. If he really does not receive such a value in return—if more be taken from him than useful government warrants—he is robbed, and the act on the part of the body corporate, or public officer, is the crime of theft; or when done in an open manner, as in such cases, it is also termed an open or public robbery.

Property consists in the possession of a quantity of such commodities as are either useful or pleasing to the possessor, and such as are acquired by the profit of labour, by bequest, or by the finding of that for which there is no owner to be found. The property of the rich man, who does not labour, consists in the possession of such goods as are sufficient for his support, and which have either been acquired by his own industry, or by that of friends who have bequeathed it to him. The property of a poor man, who has no store of goods, consists in his labour, in his capacity to produce those goods.

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The principle of theft is so well understood by all persons of mature years, the practice is every where so prevalent, that the object of this essay will be to combat it by expatiating upon the consequences accruing to the detected thief. In London, and in other populous towns in this country, the practice of thieving is an avowed profession! There are haunts where youth are trained to expertness and cunning in the practice of this profession, and led forth in their first experiments by experienced hands! In detection, they do not feel shame; but calculate arithmetically the amount of gain against the amount of pain to be suffered. The present mode of managing our gaols, instead of reforming the character of these thieves, aggravates the evil; for they are mingled, and generally without employment, talking over their exploits to each other, just as is done among old soldiers and sailors; until the habit of theft becomes quite a passion. An amount of imprisonment is exchanged for an amount of theft; and, instead of justice to either party, all is additional expence, evil, and deterioration of character. In the shape of punishment, no reformation of character will ever take place; but in making the injury done, and expence incurred, a debt to the thief, which he must reduce by his labour, and be confined just so long as he is reducing that debt. Here would be a double, a more than double gain; no loss would eventually accrue to any one but the thief; whilst his every hour of labour would convince him of the folly of thieving for support, when he might have obtained it so much more easily, so much more honourably, by fair industry. No other law can be devised to make the amount of punishment an equivalent for the amount of offence in all cases. As property is the object to be preserved, what can be justice to the person robbed, but the restoration of his whole amount of loss? and who but the thief should be made

to restore? Whilst the thief remains confined, every effort should be made to communicate knowledge to him; and that too, at his own expence: for an acquisition of knowledge will aid in unfolding to him, not only the crime, but the absolute folly and loss on his own part, by the act of thieving. Look to this, ye statesmen, ye legislators, if improvement and reformation of character be your object, in cases of imprisonment and punishment.

It is absolutely necessary to teach the thief, that the habit of thieving can never be a profitable pursuit. As matters stand at present, it is about an equal chance that he may make it profitable: and a still greater aggravation of the evil is, that the person robbed must pay a great sum of money to punish the robber, without a prospect of any kind of personal redress in the injury he has sustained; so that the dread of prosecuting, when robbed, is greater than the dread of robbery, or the pain of being robbed. All this evil may be removed by making the thief a debtor for the whole amount of injury, and by giving him no prospect of release from imprisonment until he has reduced the debt by his labour. Let all injury be redressed by the parish or county rates, and let the thief be debtor to the parish or county, both for principal and interest. If he died in confinement, the loss will then properly fall on the rate; but on the other hand, if he did work out his debt, he would be sure to return into society as a reformed character. Here also, no farther restraint under confinement would be required than good order and safe custody may require.

The punishment for theft, here recommended, is precisely, in principle, the same as that laid down in the Jewish Law. The lowest scale of punishment for debt was to restore double; and this, if the thief was detected with the thing stolen in his hand. In other

cases, four, five, or more fold, were required; but here, there was no expence for prosecution; all legal process was oral, without indictment, without attornies, without barristers,—the injured party was the accuser, the old men the judges, the gate of the city, or some public space, the seat of justice, and every case was heard as soon as the offender was detected: an excellent mode of judicature. Here, as there was no expence for law and justice, it was necessary to make the thief a debtor to the amount of two, three, four, or five fold the value of the thing stolen, as an adequate punishment; but in this country, as there is a great expence with attornies, special pleaders, barristers, fees of court, &c., it is in all cases punishment enough, to make the thief a debtor for all loss and expence incurred. The simplicity and fairness of this mode of punishment is manifest, and the effect on the offender would certainly be greater in the way of reformation, than any thing now practised. There is evident failure to reform in the present mode of punishment — torture and degradation have been too long tried, and found to aggravate the evil disposition, to increase the amount of theft—therefore, morality makes it a paramount duty with the legislature, to alter the mode of atonement.

To the thief, it may be said: consider, before you steal, the consequences which you may bring upon yourself: consider the dread, the horror, of an ignominious death at the gallows; consider the horrors of a transportation, which puts you in a worse condition, in a more degraded state, than the negro-slave: consider the horrors and even the dangers of a gaol, where you must not only be subject to unwholesome confinement, to a short allowance of coarse and often bad food, and to the treatment of a slave; but where you are always in danger of pestilential contagion, and certain of the company of the most depraved cha-

racters. Think, before you steal, whether you cannot support yourself by fair industry, and attain to the necessaries and some of the comforts of life. Reflect on the excruciating torture, the worse pain than the pain of death, which a gaol whipping may bring upon your body. Think of the misery of being locked up in a close cell for fifteen out of every twenty-four hours of a winter's day, damp, cold, and comparatively naked. Think of the perpetual torture of fetters on your limbs, and the continual clanking of chains in your ears; that not only gall your legs, but send a thrill of horror through every nerve, as often as you move or look upon them. Think of the pain which you must feel, if your friends even be allowed to see you, when you are looked upon with a gaol dress, a cropped head, an ugly and coarse leather skull cap, and with chains on your legs. If you have no feelings upon these matters, O! think upon what must be the feelings of your parents, your wife, your children, your brothers and sisters, your relatives, your friends, who may be all honest, and yet degraded and wounded by a connection with you. If you would but think fully and fairly upon these matters, you would never be a thief; you would not steal, but work for a livelihood. Consider, that, the person whom you rob, might have toiled hard, by night and day, for that of which you deprive him, and that if you were but of the same disposition, you could gain more by your honest labour, than by your dishonest practices, even if you escape the punishment which the law awards. As a thief, your rest is always broken, and after you have stolen, you do not enjoy the property: you are in constant fear of detection; you can never enjoy one happy moment. You do not know what is happiness—you have no content—you are not respected. The very partners of your guilt proclaim you to be a villain; and whilst they confederate, are

always ready to condemn you, to save themselves. You are not even safe with them; a reward, which is generally offered, will lead them to expose you. Consider and see the advantages of honesty: be industrious and thou shalt prosper—be honest and thou shalt be happy.

There can be but one object to be gained by thieving, and that is a means of sustenance, or an acquisition of property without the usual mode of labouring for it: the property so gained can never place the possessor upon a respectable footing in society; and it is commonly the case, that it is as wantonly spent as obtained; to the certain injury of the party robbed, and without advantage to the robber. It also happens, that these robberies occasion a great destruction of property; sometimes from the fear of detection, and at others from sheer wantonness. A property, that an honest man might have been toiling throughout the period of his manhood to accumulate, may be destroyed in a few hours, or may be taken from him at one sweep: but consider, O thief! what a pang you inflict upon that man, without affording yourself a single pleasurable sensation!

There is no way of making a respectable appearance, of bearing a good character, or of being truly happy through life, to the poor and labouring man, but in honest industry, in pursuing every object by honest means. If one day, or for a year, you are better fed and clad, by dishonest means, you are sure to feel a dreadful reverse in detection; and one reverse of this kind makes you a vagabond—never after, can you consider yourself a member of the society and look up as such; unless you exhibit the most sincere repentance, and give proofs of sound reformation.

Experience every where shews that the honest man is the happy man—honourable in every transaction,

always the same man in every period and pursuit of life, he passes on serenely amidst the approbation of his neighbours, and with what is above all price, a self-approving conscience. The thief lurks and reads his own character in the frown of every passer-by who knows him: the whole course of his life is a series of internal and external criminal accusation.

Could a fore-knowledge of the evils, the pains, which you have to suffer, be impressed upon you, O thief! you would shrink from your dishonourable and dangerous career: could you but feel before-hand, a portion of your future sufferings; could you but feel a tythe of the pangs which you inflict upon your family and friends, you would stand aghast before you laid your hands upon property not your own. Say to yourself—what can I gain by stealing more than by labour? Why should another person toil for me? If property be as sacred as life, why do I live to steal? Is not my neighbour's property of more worth than such a life as mine? Put such questions to thyself, and reformation will be near.

Let the youth who may read this tract, consider well the superior advantages of honesty, and resolve to be honest. Let the older reader take to the same resolution. Let all reflect that idleness is in itself scandalous; but when encouraged by theft it becomes criminally vicious. Instances have been known, where people of wealth have been addicted to theft, as an unaccountable propensity, and where their fingers were laid on every article that came conveniently in their way. Such a propensity can only be attributed to a depraved understanding; an avariciousness that overcomes every other passion; and merits the same course of punishment as is recommended in the case of the poorer thief.

Instances of the good effects of honesty and industry exhibit themselves every where; and instances of the

bad effects of idleness and dishonesty are as common Living examples are at all times the best references, and to such every reader is referred. He is advised to study mankind, as he finds them in life; and not as he finds them represented in books—let him examine, compare, reflect, and ponder deeply—he will find that the bad man accumulates nothing but pain by his idleness and vices; that the good man is alone the happy man; and that in all cases, at all times, and with all persons, HONESTY IS THE BEST POLICY.

MORALS AND WISE MAXIMS SELECTED FROM THE APOCRYPHAL BOOKS OF THE BIBLE.

FROM THE WISDOM OF SOLOMON.

1. Love righteousness, ye that be judges.

2. Into a malicious person wisdom shall not enter; nor dwell in the body that is subject to sin.

3. Beware of the murmuring which is unprofitable; and refrain your tongue from backbiting; for there is no word so secret, that shall go for nought: and the mouth of the liar is a source of destruction.

4. Seek not death in the errors of your life; nor pull destruction upon yourselves as the work of your own hands.

5. Honourable age is not that which standeth in length of time, nor that which is measured by the number of years: but wisdom is the grey hair unto men, and an unspotted life is old age.

6. Wisdom is glorious, and never fadeth away; yea, she is easily seen of them that love her, and found of such as seek her. She preventeth them that desire her in making herself first known unto them. Whoso seeketh her early shall have no great travail; for he shall find her sitting at his doors. To think therefore upon her; and whoso watcheth for her shall quickly

be without care. For she goeth about seeking such as are worthy of her, sheweth herself favourably unto them in the ways, and meeteth them in every thought. For the very true beginning of her is the desire of discipline; and the care of discipline is love: and love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption.

7. Wisdom reacheth from one end to another mightily: and sweetly doth she order all things. I loved her, and sought her out from my youth; I desired to make her my spouse, and I was a lover of her beauty. If riches be a possession to be desired in this life; what is richer than wisdom, that worketh all things? And if prudence work; who of all that are is a more cunning workman than she? And if a man love righteousness, her labours are virtuous; for she teacheth temperance and prudence, justice and fortitude; which are such things, as men can have nothing more profitable in their life. If a man desire much experience, she knoweth things of old, and conjectureth aright what is to come; she knoweth the subtleties of speeches, and can expound dark sentences: she foreseeth signs and wonders, and the events of seasons and times. Therefore, I purposed to take her to me to live with me, knowing that she would be a counsellor of good things, and a comfort in cares and grief. For her sake I shall have estimation among the multitude, and honour with the elders, though I be young. I shall be found of a quick conceit in judgment, and shall be admired in the sight of great men. When I hold my tongue, they shall bridle my leisure, and when I speak, they shall give good ear unto me: if I talk much, they shall lay their hands upon their mouth. Moreover, by the means of her I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me. I shall set the people in order, and the nations shall be sub-

ject unto me. Horrible tyrants shall be afraid, when they do but hear of me; I shall be found good among the multitude, and valiant in war. After I am come into mine house, I will repose myself with her: for her conversation hath no bitterness; and to live with her hath no sorrow, but mirth and joy. Now when I considered these things in myself, and pondered them in my heart, how that to be allied unto wisdom is immortality; and great pleasure it is to have her in friendship; and in the works of her hands are infinite riches; and in the exercise of conference with her, prudence; and in talking with her, a good report; I went about seeking how to take her to me.

8. They who live dissolutely and unrighteously are tormented with their own abominations. For wickedness, condemned by her own witness, is very timorous; and, being pressed with conscience, always forecasteth grievous things.—For fear is nothing else but a betraying of the succours which reason offereth.

FROM THE WISDOM OF JESUS, THE SON OF SIRACH, OR ECCLESIASTICUS.

1. A furious man cannot be justified; for the sway of his fury shall be his destruction.

2. A patient man will bear for a time, and afterwards joy shall spring up unto him.

3. Be not a hypocrite in the sight of men, and take good heed what thou speakest.

4. Set thy heart aright, and constantly endure, and make not haste in time of trouble.

5. Honour thy father and mother both in word and deed, that a blessing may come upon thee from them. Glory not in the dishonour of thy father; for thy father's dishonour is no glory unto thee. For the glory

of a man is from the honour of his father; and a mother in dishonour is a reproach to the children. My son, help thy father in his age, and grieve him not as long as he liveth. And if his understanding fail, have patience with him; and despise him not when thou art in thy full strength. For the relieving of thy father shall not be forgotten: and instead of sins, it shall be added to build thee up. In the day of thine affliction it shall be remembered; thy sins also shall melt away as the ice in the fair warm weather.

6. My son, go on with thy business in meekness; so shalt thou be beloved of him that is approved. For many are deceived by their own vain opinion, and an evil suspicion hath overthrown their judgment.

7. Without eyes thou shalt want light: profess not the knowledge therefore that thou hast not.

8. He that requiteth good turns is mindful of that which may come hereafter; and when he falleth, he shall find a stay.

9. Defraud not the poor of his living, and make not the needy eyes to wait long. Make not an hungry soul sorrowful; neither provoke a man in his distress. Add not more trouble to an heart that is vexed; and defer not to give to him that is in need. Reject not the supplication of the afflicted; neither turn away thy face from a poor man. Let it not grieve thee to bow down thine ear to the poor, and give him a friendly answer with meekness.

10. Deliver him that suffereth wrong from the hand of the oppressor; and be thou not fainthearted when thou sittest in judgment. Be as a father unto the fatherless, and instead of a husband unto their mother.

11. Wisdom exalteth her children, and layeth hold of them that seek her.—He that loveth her loveth life: and they that seek to her early, shall be filled with joy.

12. Refrain not to speak, when there is occasion to do good. For by speech wisdom shall be known; and learning by the word of the tongue.—In nowise speak against the truth; but be abashed of the error of thine ignorance. Strive for the truth unto death.

13. Be not hasty in thy tongue, nor in thy deeds slack and remiss. Be not as a lion in thy house, nor frantic among thy servants.

14. Let not thy hand be stretched out to receive, and shut when thou shouldest repay.

15. Set not thy heart upon goods unjustly gotten; for they shall not profit thee in the day of calamity.

16. Be stedfast in thy understanding; and let thy word be the same.

17. Be swift to hear, and let thy life be sincere; and with patience give answer.

18. Be not called a whisperer, and lie not in wait with thy tongue; for a foul shame is upon the thief, and an evil condemnation upon the double tongue.

19. Sweet language will multiply friends: and a fair speaking tongue will increase kind greetings.

20. Be in peace with many: nevertheless have but one counsellor of a thousand. If thou wouldest get a friend, prove him first, and be not hasty to credit him. For some man is a friend for his own occasion, and will not abide in the day of thy trouble. And there is a friend, who being turned to enmity and strife will discover thy reproach. Again, some friend is a companion at the table, and will not continue in the day of thy affliction. But in thy prosperity he will be as thyself, and will be bold over thy servants. If thou be brought low, he will be against thee, and will hide himself from thy face. Separate thyself from thine enemies, and take heed of thy friends. A faithful friend is a strong defence; and he that hath found such an one, hath found a treasure. Nothing doth countervail

a faithful friend, and his excellency is invaluable: he is the medicine of life.

21. My son, gather instructions from thy youth up: so shalt thou find wisdom till thine old age. Come unto her as one that ploweth and soweth, and wait for her good fruits; for thou shalt not toil much in labouring about her; but thou shalt eat of her fruits right soon. She is very unpleasant to the unlearned: he that is without understanding will not remain with her. She will lie upon him as a mighty stone of trial; and he will cast her from him ere it be long. For wisdom is according to her name, and she is not manifest unto many. Give ear, my son, receive my advice, and refuse not my counsel. Put thy feet into her fetters, and thy neck into her chain. Bow down thy shoulder, and bear her, and be not grieved with her bonds. Come unto her with thy whole heart, and keep her ways with all thy power. Search, and seek, and she shall be made known unto thee: and when thou hast got hold of her, let her not go. For at the last thou shalt find her rest, and that shall be turned to thy joy. Then shall her fetters be a strong defence for thee, and her chains a robe of glory; for there is a golden ornament upon her, and her bands are purple lace. Thou shalt put her on as a robe of honour, and shalt put her about thee as a crown of joy. My son, if thou wilt, thou shalt be taught: and if thou wilt apply thy mind, thou shalt be prudent. If thou love to hear, thou shalt receive understanding: and if thou bow thine ear, thou shalt be wise. Stand in the multitude of the elders; and cleave unto him that is wise.

22. If thou seest a man of understanding, get thee betimes unto him, and let thy foot wear the steps of his door.

23. Do no evil, so shall no harm come unto thee.

24. Depart from the unjust, and iniquity shall turn away from thee.

25. Devise not a lie against thy brother, neither do the like to thy friend. Use not to make any manner of lie: for the custom thereof is not good.

26. Forego not a wise and good woman: for her grace is above gold. Hast thou a wife after thy mind? forsake her not, but give not thyself over to a light woman.

27. Whereas thy servant worketh truly, entreat him not evil, nor the hireling that bestoweth himself wholly for thee. Let thy soul love a good servant, and defraud him not of liberty.

28. Honour thy father with thy whole heart, and forget not the sorrows of thy mother.

29. Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.

30. A wise judge will instruct his people; and the government of a prudent man is well ordered. As the judge of the people is himself, so are his officers; and what manner of man the ruler of the city is, such are all they that dwell therein.

31. Bear not hatred to thy neighbour for every wrong; and do nothing at all by injurious practices.

32. Pride was not made for men, nor furious anger for them that are born of a woman.

33. Better is he that laboureth, and aboundeth in all things, than he that boasteth himself, and wanteth bread.

34. The poor man is honoured for his skill, and the rich man is honoured for his riches.—Wisdom lifteth up the head of him that is of low degree, and maketh him to sit among great men.—Commend not a man for his beauty; neither abhor a man for his outward appearance.—The bee is little among such as fly; but her fruit is the chief of sweet things.

35. Blame not before thou hast examined the truth: understand first, and then rebuke. Answer not before

thou hast heard the cause: neither interrupt men in the midst of their talk.

36. Strive not in a matter that concerneth thee not; and sit not in judgment with sinners.

37. There is one that laboureth, and taketh pains, and maketh haste, and is so much the more behind.

38. There is that waxeth rich by his wariness and pinching, and this is the portion of his reward:—Whereas he saith, I have found rest, and now will eat continually of my goods, and yet he knoweth not what time shall come upon him, and that he must leave those things to others, and die.

39. Say not, What profit is there of my service? and what good things shall I have hereafter?—Again, say not, I have enough, and possess many things, and what evil can come to me hereafter? In the day of prosperity there is a forgetfulness of affliction: and in the day of affliction there is no remembrance of prosperity.

40. When thou wilt do good, know to whom thou doest it; so shalt thou be thanked for thy benefits.

41. The heart of a man changeth his countenance, whether it be for good or evil: and a merry heart maketh a cheerful countenance.

42. He that wanteth understanding will think upon vain things: and a foolish man erring imagineth follies.

43. Admonish a friend, it may be he hath not done it: and if he have done it, that he do it no more.—Admonish thy friend, it may be he hath not said it: and if he have, that he speak it not again.—Admonish a friend: for many times it is a slander, and believe not every tale. There is one that slippeth in his speech, but not from his heart; and who is he that hath not offended with his tongue?

44. A man may be known by his look, and one that hath understanding by his countenance, when thou

meetest him.—A man's attire, and excessive laughter, and gait, shew what he is.

45. There is a reproof that is not comely: again, some man holdeth his tongue, and he is wise.—It is much better to reprove, than to be angry secretly: and he that confesseth his fault shall be preserved from hurt. How good is it, when thou art reproved, to shew repentance! for so shalt thou escape wilful sin.

46. Better is the poor, being sound and strong of constitution, than a rich man that is afflicted in his body.—Health and good state of body are above all gold, and a strong body above infinite wealth. There is no riches above a sound body, and no joy above the joy of the heart. Death is better than a bitter life or continual sickness.

47. Give not over thy mind to heaviness, and afflict not thyself in thine own counsel. The gladness of the heart is the life of man, and the joyfulness of a man prolongeth his days.

48. Envy and wrath shorten the life, and carefulness bringeth age before the time.

49. Judge of thy neighbour by thyself, and be discreet in every point.

50. A cheerful and good heart, will have a care of his meat and diet. A very little is sufficient for a man well nurtured, and he fetcheth not his wind short upon his bed. Sound sleep cometh of moderate eating: he riseth early, and his wits are with him; but the pain of watching, and choler, and pangs of the belly, are with an unsatiable man.

51. Shew not thy valiantness in wine; for wine hath destroyed many.

52. Let reason go before every enterprise, and counsel before every action.

53. A wise man instructeth his people; and the fruits of his understanding fail not. A wise man shall be filled with blessing; and all they that see him shall count him happy.

54. To labour, and to be content with that a man hath, is a sweet life.

55. A friend and companion never meet amiss: but above both is a wife with her husband.

56. My son, lead not a beggar's life; for better is it to die than to beg.

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ON LYING.

Drunkenness and theft are, what may be termed *physical vices;* as they relate to the abuse of substance, or person and property:—*lying* comes under the class of *mental* or *moral vice*, being an act of verbal deception, an abuse of the use of speech, or other means of communication; but, in its effect, though it may not injure health, or waste property, it has the same tendency to degrade the character, as any kind of physical vice. It is a sort of auxiliary to all the other vices, in procuring them concealment, and in furthering their ends. The person addicted to any vice will lie to conceal it. This vice is so common, exists in so many grades, is used to so many ends, that it may be doubted, whether a human being lives wholly free from it. Notwithstanding this general contagion, it is so pernicious in all, even the least of its grades, that, to abstain from it, forms a source of high satisfaction, honourable character, and meritorious consideration. A person, once detected in lying, is always after a suspected character, where that detection is known, therefore, it becomes a fallacious notion to suppose, that falsehood can be generally beneficial. One detection in lying destroys the good effect of years of probity and good faith. It is like a disease brought upon the body from which it can have no hope ever to be free. It is a stigma upon character that cannot be wiped off; for, it is a sure and correct maxim, that, *a liar is not to be believed when he speaks the truth.* If he even expresses sorrow for a detected lie, we cannot be sure, but that he is adding another to it. There is no way of imparting conviction of fidelity, but in a resolution, never to say any thing that is not strictly true. Once detected in not so doing, all confidence is destroyed.

Lying, is a vice in use for various bad purposes; but there is also a sort of lying that is used without

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any other purpose than a love of lying, a love of deceit, a love of exciting curiosity and surprise in others upon false grounds, or without the necessary facts. This may be termed habitual lying, that flows at all times without any view to private gain, self interest, or concealment of vice. It is commonly thought a species of wit and cleverness, a mere trick, mere amusement, such as deceptions on the particular day of the 1st of April, but it all tends to degrade character. We live, or ought to live, in society, for mutual support and mutual instruction; any act which thwarts these purposes is immoral, and every species of deception must be immoral, even if it be meant as a matter of amusement; for, that which deceives or misleads, wastes time and distracts the mind, without any procurement of good to the liar or deceiver. Mutual support and mutual instruction require the strictest attention to truth and good faith, and the least deviation becomes not only a private but a public injury; for, where an acquisition of knowledge is willfully impeded, both a private and a public injury is done. It is in the amount of knowledge that the character and the condition of a society are distinguished, and lying is a species of opposition to knowledge, impeding improvement in the ratio of its aggregate amount. It is in the amount of knowledge and truth-speaking, that the character of an individual is distinguished, and even a fear to speak what he or she thinks to be the truth, is a positive vice, a positive injury to self and public, in the end. Knowledge, which is but a convertible term for truth, as far as it is known, is a growing power, and requires to be fed with every kind of stimulus or truth-speaking. No state of society can be conceived more truly barbarous and ill-founded, than that where an opposition is offered to the progress of knowledge, or the speaking of truth as far as it is known.

The improvement of society being distinguished by an increase of knowledge, with an improvement of the quality and an increase of the quantity of such goods as are required for diet, dress, dwelling, business, and pleasure; it follows, that whatever wastes time, to any one individual, or turns his attention from the right channel and means of acquiring knowledge, is an act pernicious, not only to that individual, but probably to the present and all future generations—such an act is the act of lying. Let us take the instance of any one of the eminent of past ages, and suppose, that, at the

moment when he was tracing causes and effects, and bursting upon some most important discovery, some by-stander, some intruder, some pretended friend, had stepped in with a surprising lie, that drew off the attention and distracted mind of the philosopher; how clear, how strong is the probability, that such an act might have deprived mankind of the most important of discoveries? If the case be good in this one instance, it is good in all, upon its comparative degrees.

There is a species of professional lying in common use; where the object of the seller is to deceive the buyer as to the quality, quantity, or value of an article, pressing for the highest possible price; or in a servant's accounting for the expenditure of time and means to his employer, setting forth a coloured or untrue statement; but this is also a vice; because, there is some fault to be hidden, some person to be deceived, some injury done or to be done; and the consequence of detection here is the same as in all other cases of lying—a breach of faith, a dismissal of service, or no further dealing between the parties. The instances are few, where an individual has acquired wealth and distinction by this profligate mode of dealing; whilst, on the contrary, you seldom see a tradesman, or a servant of probity and good faith, but that he improves his condition with the extent of the knowledge of his true character.

What are called pious frauds form another species of lying, which are evidently meant to deceive and injure one party, for the private benefit of another. That cannot be good to society which needs support from deception, as a general rule. Exceptions may occur; but then, the deceiver should be certain of a good motive in himself; that is, good, in relation to the whole, or the majority, rather than individually or partially good. Looking at the matter in an enlarged sense, no bad example can eventually produce a moral good; and it becomes a most fallacious notion to suppose, that an ignorant people are to be kept moral, other than by good instructions supported by good examples. Vice is a contagious disease in the body politic, and obtains countenance by its increase. We shudder at the first sight of that which frequent views lead us to mark with indifference, if not with complacency. Therefore, these frauds can have no alliance with morality; for they certainly engender the habit of lying, and degrade alike the deceiver and the deceived.

Another species of lying may be termed—THE LIES OF LOVE. Passion urges the suitor to make the best possible representation of himself and circumstances —these often coloured beyond the truth. Nor is the female to be held free from this vice; for she is often the suitor, and combines with all her charms, all the little frauds she can devise to entwine the desired object. But in all alliances of this kind, it would be well to consider that something more than the happiness of momentary gratification is to be the effect: then it will be seen, that the amount of misrepresentation will be followed by an equal amount of disappointment and unhappiness on each side, and that the wiser course is, to be honest towards each other, not to lie, not to raise expectations that must inevitably be dissatisfied. Love is certainly a capricious passion; but as ulterior happiness is the object of love, to be obtained, that passion must never lose sight of probity and good faith.

The evil of lying is so evident, that it may be reduced to an axiom and expressed in a sentence. It is an abuse of the use of speech, or writing, for purposes of deception, and is meant to conceal a vice, or to confer an injury. In all the relations of life, it is, *unhappily*, too common, and is one of the main ingredients, that make up the compound of evil. Whether it pervades a joke between individuals, or forms an ingredient in a national treaty, it is alike a matter of abhorrence. Deceit is injury; and the power of speech, or the use of letters, becomes a curse, whenever used for deception, and the conveyance of falsehood intended to injure.

Many writers have searched for the *origin of evil*—may it not be found in an abuse of the use of speech? Is not the principle of lying the first principle of all moral evil? Or can moral evil be traced beyond human deceit and robbery? Deceit that deprives of property is a robbery. Lying that injures either reputation or property, is a robbery. Slander comes under the same denomination, and is correctly mulcted in the shape of damages and costs by the law of this country. Though deprivations of property, or robberies, may be made without any relation to the powers of speech; still, an example of deviation from truth, or the unchided habit, and growing propensity in a child, may be traced to be the forerunner of a series of vices.

It is a matter of great importance, that the example

of lying should not be set before a child; nor any thing said or done, that can by any possibility encourage the child to state an untruth. Nothing is sooner learnt than the habit of lying: even an infant quickly catches the object, and soon becomes an adept. The evil once generated, the habit should never pass unchided; and the practitioner should, on each offence, be made sensible of some loss or displeasure. To encourage the practice is to vitiate the mind of the child. Not to reprobate, is to encourage. To set the example, is a disqualification for moral controul.

In people of years, it is a degrading vice. What can be a more honourable condition than to have it said that, *that man's word is as good as gold, his oath, his bond?* What more degrading than—*that man is a liar?* Every man professes to seek his own happiness; but he woefully mistakes, both his means and his end, who seeks it in the vice of lying. Truth will stand by a man at all times; and a man supported by truth always feels that he can stand. The liar is abashed at exposure; and falls to rise no more, where he is once detected.

MORALS SELECTED FROM THE BIBLE, GOING THROUGH EACH BOOK ACCORDING TO THE PRESENT ARRANGEMENT.

EXODUS.

Chap. 20.—Honour thy father and thy mother.—Thou shalt not kill.—Thou shalt not commit adultery.—Thou shalt not steal.—Thou shalt not covet thy neighbour's house, thou shall not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Chap. 23.—Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.—Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment.—If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.—If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt sury help with him.—

Thou shalt not wrest the judgment of thy poor in his cause.—Keep thee far from a false matter; and the innocent and righteous slay thou not.—Thou shalt not oppress a stranger.

LEVITICUS.

Chap. 19.—Ye shall not steal, neither deal falsely, neither lie one to another.—Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.—Thou shalt not curse the deaf, nor put a stumbling block before the blind.—Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty; but in righteousness shalt thou judge thy neighbour. Thou shalt not go up and down as a talebearer among the people; neither shalt thou stand against the blood of thy neighbour.—Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.—Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself.—Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and become full of wickedness.—Thou shalt rise up before the hoary head, and honour the face of the old man.—If a stranger sojourn with thee in your land, ye shall not vex him; but the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself.—Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.—Just balances, just weights, a just ephah, and a just hin, shall ye have.

Chap. 25.—Ye shall not oppress one another.

DEUTERONOMY.

Chap. 5.—Honour thy father and thy mother, that it may go well with thee.—Thou shalt not kill.—Neither shalt thou commit adultery.—Neither shalt thou steal.—Neither shalt thou bear false witness against thy neighbour.—Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any thing that is thy neighbour's.

Chap. 10.—Love ye the stranger.

Chap. 16.—Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift.—That which is altogether just shalt thou follow.

Chap. 22.—Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother. —And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shalt be with thee until thy brother seek after it, and thou shalt restore it to him again.—In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost things of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.—Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again.

Chap. 24.—Thou shalt not pervert the judgment of the stranger, nor of the fatherless.

Chap. 25.—If there be a controversy between men, and they come unto judgment, that the judges may judge them, then they shall justify the righteous, and condemn the wicked. Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have.

JOB.

Chap. 15.—The wicked man travaileth with pain all his days, and the number of years is hidden to the oppressor. Let not him that is deceived trust in vanity: for vanity shall be his recompence. The congregation of hypocrites shall be desolate, and fire shall consume the tabernacles of bribery.

Chap. 17.—The righteous shall hold on in his way, and he that hath clean hands shall be stronger and stronger.

Chap. 27.—My lips shall not speak wickedness, nor my tongue utter deceit.

Chap. 31.—Is not destruction to the wicked? and a strange punishment to the workers of iniquity?

Chap. 32.—Great men are not always wise: neither do the aged understand judgment.

Chap. 34.—That the hypocrite reign not, lest the people be ensnared. That which I see not teach thou me: if I have done iniquity, I will do no more. Let men of understanding tell me.

PSALMS.

Psalm 1. Blessed is the man that walketh not in the

counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

Psalm 2. Be wise, be instructed ye judges of the earth.

Psalm 4. Stand in awe, and sin not: commune with your own heart upon your bed, and be still.

Psalm 5. Abhor the bloody and deceitful man.

Psalm 7. Oh let the wickedness of the wicked come to an end; but establish the just.

Psalm 15. He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned. He that sweareth to his own hurt, and changeth not. He that taketh no reward against the innocent. He that doeth these things shall never be moved.

Psalm 25. Let integrity and uprightness preserve me.

Psalm 26. I have walked in mine integrity: examine me, prove me, try my heart. I have walked in truth; I have not sat with vain persons, neither will I go in with dissemblers. I have hated the congregation of evil doers; and will not sit with the wicked. I will wash my hands in innocency. Gather not my soul with sinners, nor my life with bloody men, in whose hands is mischief, and their right hand is full of bribes. But as for me, I will walk in mine integrity.

Psalm 28. Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief is in their hearts. Give them according to their deeds, and according to the wickedness of their endeavours; give them after the work of their hands; render to them their desert.

Psalm 31. Let the lying lips be put to silence: which speak grievous things proudly and contemptuously against the righteous.

Psalm 32. Many sorrows shall be to the wicked.

Psalm 34. Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. Evil shall slay the wicked, and they that hate the righteous shall be desolate.

Psalm 37. Fret not thyself because of evil doers, neither be thou envious against the workers of ini-

quity. For they shall soon be cut down as the grass, and wither as the green herb. Fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath: fret not thyself in any wise to do evil: for evil doers shall be cut off. The wicked plotteth against the just, and gnasheth upon him with his teeth. The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation. A little that a righteous man hath is better than the riches of many wicked. The wicked borroweth and payeth not again: but the righteous sheweth mercy and giveth. Depart from evil and do good. I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and lo, he was not: yea, I sought him, but he could not be found. But the transgressors shall be destroyed together: the end of the wicked shall be cut off.

Psalm 40. Blessed is the man that respecteth not the proud, nor such as turn aside to lies.

Psalm 41. Blessed is he that considereth the poor.

Psalm 49. Hear this, all ye people; give ear, all ye inhabitants of the world: both low and high, rich and poor together. My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding. They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor ransom him that he should live for ever, and not see corruption. For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names. Nevertheless man being in honour abideth not: he is like the beasts that perish. This their way is their folly; yet their posterity approve their sayings. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. Be not thou afraid when one is made rich when the glory of his house is increased; for when he dieth he shall carry nothing away: his glory shall not descend after him. Though while he lived he blessed his soul: and men will praise thee, when thou doest well to thyself.

He shall go to the generation of his fathers; they shall never see light. Man that is in honour, and understandeth not, is like the beasts that perish.

Psalm 62. Trust not in oppression, and become not vain in robbery; if riches increase, set not your heart upon them.

Psalm 85. Mercy and truth have met together, righteousness and peace have kissed each other. Truth shall spring out of the earth.

Psalm 94. Understand, ye brutish among the people: and ye fools, when will ye be wise?

Psalm 101. I will behave myself wisely in a perfect way. I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me. A froward heart shall depart from me: I will not know a wicked person. Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer. Mine eyes shall be upon the faithful of the land, that they may dwell with me; he that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell within my house, he that telleth lies shall not tarry in my sight.

Psalm 103. As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

Psalm 112. Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous. A good man sheweth favour, and lendeth: he will guide his affairs with discretion. Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings: his heart is fixed. His heart is established, he shall not be afraid, until he see his desire upon his enemies. He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour. The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

Psalm 119. I hate and abhor lying.

PROVERBS.

1. A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels.

2. My son, hear the instruction of thy father, and forsake not the law of thy mother. For they shall be an ornament of grace unto thy head, and chains about thy neck.

3. My son, if sinners entice thee, consent thou not. If they say, come with us, let us lay wait for blood, let us lurk privily for the innocent without cause. Let us swallow them up alive as the grave, and whole, as those that go down into the pit: We shall find all precious substance, we shall fill our houses with spoil. Cast in thy lot among us; let us all have one purse. My son, walk not thou in the way with them; refrain thy foot from their path: for their feet run to evil, and make haste to shed blood. Surely in vain the net is spread in the sight of any bird. And they lay wait for their own blood; they lurk privily for their own lives. So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof.

4. Wisdom crieth without; she uttereth her voice in the streets: She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying: how long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you. Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsels, and would none of my reproof. I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge: they would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

5. When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee; understanding shall keep thee: to deliver thee from the way of the evil man, from the man

that speaketh forward things; who leave the paths of uprightness, to walk in the ways of darkness; who rejoice to do evil, and delight in the frowardness of the wicked; whose ways are crooked, and they froward in their paths to deliver thee from strange women, even from the stranger which flattereth with her words; which forsaketh the guide of her youth. For her house inclineth unto death, and her paths unto the dead. None that go unto her return again, neither take they hold of the paths of life. That thou mayest walk in the way of good men, and keep the paths of the righteous. For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

6. My son, forget not my law: but let thine heart keep my commandments; for length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart; so shalt thou find favour and good understanding in the sight of man.

7. Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandize of it is better than the merchandize of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things that thou can'st desire are not to be compared unto her. Length of days is in her right hand; and in her left hand, riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her.

8. My son, keep sound wisdom and discretion: so shall they be life unto thy soul, and grace to thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet. Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

9. Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbour go, and come again, and to-morrow I will give, when thou hast it by thee. Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

10. Strive not with a man without cause, if he have done thee no harm.

11. Envy thou not the oppressor, and choose none of his ways.

12. The wise shall inherit glory; but shame shall be the promotion of fools.

13. Hear, ye children, the instruction of a father, and attend to know understanding. For I give you good doctrine, forsake ye not my law. For I was my father's son, tender and only beloved in the sight of my mother. He taught me also, and said unto me-let thine heart retain my words: keep my commandments, and live. Get wisdom, get understanding: forget it not; neither decline from the words of my mouth. Forsake her not, and she shall preserve: love her, and she shall keep thee. Wisdom is the principal thing; therefore get wisdom, and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honour, when thou doest embrace her. She shall give to thine head an ornament of grace; a crown of glory shall she deliver to thee. Hear, O my son, and receive my sayings; and the years of thy life shall be many. I have taught thee in the way of wisdom; I have led thee in right paths. When thou goest, thy steps shall not be straitened; and when thou runest, thou shalt not stumble. Take fast hold of instruction; let her not go: keep her; for she is thy life.

14. Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away. For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall. For they eat the bread of wickedness, and drink the wine of violence. But the path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness: they know not at what they stumble.

15. My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh. Keep thy heart with all diligence; for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee. Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left; remove thy foot from evil.

16. My son, attend unto my wisdom, and bow down thine ear to my understanding: that thou mayest regard discretion, and that thy lips may keep knowledge. For the lips of a strange woman drop as an honey comb, and her mouth is smoother than oil; but her end is bitter as wormwood, sharp as a two-edged sword. Remove thy way far from her, and come not nigh the door of her house: lest thou give thine honour unto others, and thy years unto the cruel: lest strangers be filled with thy wealth; and thy labours be in the house of a stranger; and thou mourn at the last, when thy flesh and thy body are consumed, and say, how have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me! I was almost in all evil in the midst of the congregation and assembly.

17. Drink waters out of thine own cistern, and running waters out of thine own well. Let thy fountain be blessed: and rejoice with the wife of thy youth. Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love. And wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger.

18. His own iniquities shall take wicked himself, and he shall be holden with the cords of his sins. He shall die without instruction, and in the greatness of his folly he shall go astray.

19. Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep. Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth, and thy want as an armed man.

20. A naughty person, a wicked man, walketh with a froward mouth. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers; frowardness is in his heart, he deviseth mischief continually; he soweth discord. Therefore shall his calamity come suddenly: suddenly shall he be broken without remedy.

21. These seven things are an abomination: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false wit-

ness that speaketh lies, and he that soweth discord among brethren.

23. My son, keep thy father's commandment, and forsake not the law of thy mother: bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee: and when thou awakest, it shall talk with thee. For the commandment is a lamp; and the law is light: and reproofs of instruction are the ways of life: to keep thee from the evil woman, from the flattery of the tongue of a strange woman. Lust not after her beauty in thine heart; neither let her take thee with her eye-lids. For by means of a whoreish woman a man is brought to a piece of bread: and the adultress will hunt for the precious life. Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned? So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent. Men do not despise a thief, if he steal to satisfy his soul when he is hungry; but if he be found, he shall restore sevenfold; he shall give all the substance of his house. But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul. A wound and dishonour shall he get: and his reproach shall not be wiped away. For jealousy is the rage of a man; therefore he will not spare in the day of vengeance. He will not regard any ransom; neither will he rest content, though thou givest many gifts.

23. My son, keep my words, and lay up my commandments with thee. Keep my commandments, and live; and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart. Say unto wisdom, thou art my sister; and call understanding thy kinswoman: that they may keep thee from the strange woman, from the stranger which flattereth with her words. For at the window of my house I looked through the casement, and beheld among the simple ones, I discerned among the youths, a young man void of understanding, passing through the street near her corner; and he went the way to her house, in the twilight, in the evening, in the black and dark night: and behold, there met him, a woman with the attire of an harlot, and subtle of heart. She is loud and stubborn; her feet abide not in her house: now is she without, now in the streets, and lieth in wait at every corner. So she caught him, and kissed him, and with an impudent face said unto him, I have peace

offerings with me, this day have I payed my vows. Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee. I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon. Come, let us take our fill of love until the morning: let us solace ourselves with love. For the good man is not at home, he is gone a long journey: he hath taken a bag of money with him, and will come home at the day appointed. With her much fair speech, she caused him to yield, with the flattering of her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life. Hearken unto me now therefore, O ye children, and attend to the words of my mouth. Let not thine heart decline to her ways, go not astray in her paths. For she hath cast down many wounded: yea, many strong men have been slain by her.

24. Doth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, and by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors. Unto you, O men, I call; and my voice is to the sons of man. O ye simple, understand wisdom; and, ye fools, be of an understanding heart. Hear; for I will speak of excellent things; and the opening of my lips shall be right things. For my mouth shall speak truth; and wickedness is an abomination to my lips. All the words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it. I, wisdom, dwell with prudence, and find out knowledge of many witty inventions. I hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.

(*To be continued.*)

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ON FILTHINESS.

Filthiness is an evil that has hitherto, in a great measure, arisen out of the customs and manners of mankind; and the knowledge is yet confined to a few, that, it is in itself a disease and the cause of other diseases upon the human body. As a little industry removes this disease and its contagion, its retention becomes criminal; for, one half of the diseases incident to mankind result from filthiness of the person, in impurities concreted upon the skin, for wanting periodical cleansings both of skin and apparel, and in breathing a foul air, for want of cleanliness in dwellings and neighbourhood. Filthiness is criminal in the highest degree, as no individual can gather a disease about himself without the danger of infecting all who live in the neighbourhood. In large and thickly inhabited towns, there is perpetual danger of contagious diseases arising from filthiness; and though its amount has much diminished, there is enough remaining to excite alarm, and to urge every individual to habitual cleanliness in person, dwelling and vicinity. There is no safety but in the generality of individual exertion, and as it is a well known maxim, that *one scabbed sheep infects a whole flock*, so one impure person and dwelling may infect the inhabitants of a whole district. If it were proper for legislators to interfere with the private concerns of individuals, nothing can be more essential than the enforcement of habits of cleanliness, by fines for every species of neglect.

Filthiness may be considered under four heads:—first as to person:—second as to apparel:—third as to dwelling:—fourth as to visinity of dwelling: as the body is affected by each.

First, as to person. Since the discovery of the circulation of the blood, it has been also discovered, that the body is a series of tubes, through which various kinds of fluids perpetually circulate, and finally

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exude through the pores of the skin, carrying off all impurities and decayed parts, by the growth of new, and the ejection of that which previously existed. The common term, by which this process of exuding by the pores of the skin is known, is perspiration; and, in common talk, we speak of perspiration as excited and increased action, or excess of heat; but there is always an insensible perspiration going on, whether we sleep or awake, whether we rest or move. In high degrees of perspiration, we have visible proof; in ordinary degrees, we can infer from the manner in which the body soils the linen which covers it. Every body, surrounded by a lighter or more rare body, forms its peculiar atmosphere; though not visible to the human eye, the human body throws off a perpetual stream of air from its every pore; and the pores of the skin of a full grown person are supposed to exceed two millions. The air which the body exudes is not wholesome to be thrown back upon it again, as it is of an opposite quality to that which is imbibed or inspired when we move in what is commonly termed a fresh or good air: so that close rooms filled with many persons, the want of currents of air through them, linen or woollen long continued on the body, and the body long unwashed, are all calculated to injure the health, by having a foul air forced back into the body, or such an air as is already saturated with the impurities of the former passage through its tubes and pores, and rendered unfit to accomplish the wholesome purpose for which it is requisite.

This constant exudation of the fluids of the body forms concretions on the uncovered parts; but more particularly on the parts of the body covered by dress; and the more often these concretions are cleansed by bathing, brushing, or rubbing, the more free from there is in the skin to keep up the necessary secretions. Hence may be seen the wholesome nature of warm and cold bathings; and in the absence of these, it is a wholesome practice to stand often undressed, to receive what is called an air bath, and to brush the body, or rub it well with a coarse cloth. Regular cleansings of the body in this manner, and temperate feedings, will keep it free from almost all diseases; and should it accidentally receive contagion from a more foul or diseased body, it will be in a state calculated to repel that contagion without danger. Beside this encouragement, every kind of cleanliness is a source of pleasurable sensation.

It is the case with too many persons, that dress is but a cover for dirt; and could the inhabitants of any town in this island be all exhibited naked, they would be found, in the aggregate, more dirty than any other kind of animals about them. There are those who pass through life and never wash any part of the body but their hands and face, and these but seldom; but it is a most unwholesome neglect, as well as a source of constant itching and uneasiness. Dress, in this case, becomes an injury, and the person a nuisance, a dangerous nuisance to society. Nothing is more calculated to extend the period of human life than temperate feeding, proper cleansing, and to be ever seeking the opportunity to use moderate exercise in the best air that our atmosphere affords, and to endeavour to assimilate the air of our dwellings as near as possible to that of a clear atmosphere.

The towns are but few in this country where baths are to be found for hire, and there should not be a village without them; nay, it should be every where a family practice. When a bathing vessel is discovered to be a more wholesome household utensil than a bed-warming pan, we shall see a more healthy race of people than we do at present. The practice of bathing is much increased in this country; but it ought to be universal. It is as essential to health as food; and more particularly so when the quantity of dress is great on the body.

The atmospheric air is not an element, but a compound of elements; that part of the compound which is called *oxygen* is the vital part for animals. As the air we breathe has more or less of *oxygen* in it, so is it more or less wholesome. The *oxygen* which enters the body is all absorbed, and none of it ejected in its pure state. The lungs analyse the compound which we inhale, separate and fix the *oxygen*, and expel the *hydrogen* and *carbon;* so that it is unwholesome to breathe the breath of another, as it does not contain the necessary portion of *oxygen* to sustain the powers of respiration. All other air expelled from the body is either *hydrogen* or *carbon*; and the sooner it is dispersed by the powers of the atmosphere, the better for the body. This may be clearly understood by the offensive nature of foul lungs, teeth, or stomach; the offensive smell of the feet and bodies of some people; and, in fact, from all the evacuations and exudations of the body.

In the properties of animals and vegetables there is

quite a contrast, making them the proper sustenance of each other. The animal generates and expels *carbon*; the vegetable absorbs *carbon* and generates and expels *oxygen*—the process in each being very near alike. This explains the correctness of the generally-entertained notion, that it is wholesome to walk in a garden or field, and to live as much among vegetables as possible: the interchange of atmospheric matter between the animal and vegetable being precisely that which is suited to each other's wants.

Another species of personal filthiness is the use of snuff and tobacco. It is not known, that these prostitutions of the nose and mouth—for prostitutions they are, as foul as any that any part of the body can be exposed to—generate any contagious disease; but that they destroy the palate and olfactory nerves, and vitiate the stomach, is well understood. The filthiness perpetually generated by these habits is most foul and offensive. It seems like an inversion of the order of nature, and a constant evacuation of foul and offensive matter from the mouth and nose, which cleanliness requires should be kept most clean. The principle of the thing is precisely the principle of voluntary prostitution, a base use of the organs of the body to obtain a little momentary irritation and excitement, a want of decency, a want of respect for ourselves and those with whom we associate, an excess that destroys its own source of gratification. It is as great an abuse of the body, and more filthy than drunkenness, more foul than prostitution. Evacuations through the medium of the mouth or nose should be studiously made as private as any other evacuation, or as private as convenience will admit, and not be obtruded before the eyes of others, as if it was a matter of course. A matter of course, it certainly is; but so are many other things, to perform which we scrupulously seek privacy. Neither snuff nor tobacco can in any wise feed the body; they cannot be shewn to act medicinally, though excuses of the kind are made; therefore, being expensive and useless, the practice can only be denominated *a payment for the accumulation of filthiness.*

To say it is a pleasure to use them, is no further a fair excuse, than may be raised for every other filthy and offensive vice. It is like drunkenness—the vice of habit and bad example—a yielding to a foul passion, which it is our moral duty to control and subdue.

Second:—Cleanliness as to apparel is closely connected with cleanliness as to body or person. The body cannot be clean when covered with foul apparel. Little more can be said under this head, than, that the reasons shewn for the wholesomeness of cleanliness under the first head go to shew, that changes of linen or woollen on the body, from foul to clean, cannot be too often made; and that the lighter the body is clad, so as to afford a satisfactory warmth in this variable climate, the more conducive to general health.—Another view of cleanliness of apparel is, that it commands respect and procures friendly attachments, which filthiness must keep at a distance. Under this vice it must be seen, that it is to the particular interest of every individual, that he or she should observe all possible cleanliness. It is a species of good manners, which makes our company agreeable to all and offensive to none.

Third:—As to filthiness of dwelling, it is productive of more mischief than is discerned at a first or careless view. It is a correct maxim that we cannot breathe or move in too pure an air; and as air can only be kept pure by an unimpeded circulation with the common mass of the atmosphere, it follows, that every kind of impediment to that free circulation must render the air of the immediate neighbourhood impure; and the congregation of a number of animals within any given space or place still adds to the impurity. Currents of air may be carried through a house, so as to assimilate the air within the walls to the atmosphere without; but the moment you shut out those currents, the air of your habitation begins to be foul. At every breathing, we pollute a volume of air of considerable bulk; and, if it could be so managed, prudence requires that we should not breathe over again, that which we have once breathed; but that, wherever we are, awaking or sleeping, currents of air should be kept up by doors, windows, chimnies, or ventilators.

Every species of dirt allowed to gather about our dwellings, or about the neighbourhood of those dwellings, is calculated to pollute and render unwholesome the air which we breathe, and which is, strictly speaking, by far the largest portion of the food which sustains us. It is the property of air to pervade every substance that it surrounds, and to change the qualities of those substances, in greater or lesser degrees, leaving a portion of its own property upon them; therefore, the washings of floors with water, and walls with

lime and paint, are matters that cannot be too often done; guarding against the generation of a too moist and damp atmosphere.

One of the advantages of cleanliness is, that it is a source of exercise, and both alike conduce to promote a greater amount of health and pleasurable sensation. Filthiness, is disgrace and danger of pain and disease: cleanliness, is respect, comfort, health and happiness.

The fourth and last head for consideration, or the filthiness of the vicinity of our dwelling, might have been classed with the dwelling itself, as it relates to the air we breathe. Both the dwelling and vicinity of dwelling should be kept as free as possible from all kinds of animal excrement, from all kinds of stagnant air and water, from all kinds of rotting substances. Fire and water become the best general purgatives, and the free use of them in dwellings and neighbourhood is most wholesome. They carry off the foulness of grosser matter which a current of air cannot accomplish.

It is much to be lamented, that many dwellings are so ill constructed, and so ill situated, as to be deficient in the means of common cleanliness: and thus a foul air is perpetually generated by excrement, which ought to be washed away or removed at a distance as soon as thrown off, being stored up in holes, corners, and cupboards! Such is the case with most of the old houses in this country; but it is gratifying to observe, that better provision is making for the example of future generations. A stream of water or a common sewer is indispensable to health and comfort where a hundred houses are built together, and inhabited by a hundred families.

Cleansing of streets is now very properly made a matter of police; and no strictness or severity of fine on this ground can be construed to be an abridgment of liberty. The liberty beneficial to society can countenance no one vice, no bad habits: no degree of filthiness. Liberty consists in the suppression of vice, in the enforcement of moral habits, in good instructions and good examples. The less encouragement there is found to do wrong, the more liberty will be found to do right. The tyranny that enforces cleanliness is wholesome.

PROVERBS.

(*Continued from p.* 80.)

Counsel is mine, and sound wisdom: I am understanding: I have strength. I love them that love me; and those that seek me early shall find me. Riches and honour are with me; yea, durable riches & righteousness. My fruit is better than gold, yea, than fine gold: and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment: that I may cause those that love me to inherit substance; and I will fill their treasures. Now therefore, hearken unto me, O ye children, for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors; for whoso findeth me findeth life; but he that sinneth against me wrongeth his own soul: all they that hate me love death.

25. Wisdom hath builded her house, she hath hewn out her seven pillars; she hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens; she crieth upon the highest places of the city. Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, Come eat of my bread, and drink of the wine which I hath mingled. Forsake the foolish, and live; and go in the way of understanding. He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot. Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee. Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning. For by me thy ways shall be multiplied, and the years of thy life shall be increased. If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it.

26. A foolish woman is clamorous: she is simple, and knoweth nothing. For she sitteth at the door of her house, on a seat in the high places of the city. To call passengers who go right on their ways; whoso is simple, let him turn in hither: and as for him that wanteth understanding, she saith to him, stolen waters are sweet, and bread eaten in secret is pleasant.

27. A wise son maketh a glad father: but a foolish son is the heaviness of his mother.

28. Treasures of wickedness profit nothing: but righteousness delivereth from death.

29. He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich.

30. He that gathereth in summer is a wise son; but he that sleepeth in harvest is a son that causeth shame.

31. Blessings are upon the head of the just; but violence covereth the mouth of the wicked.

32. The memory of the just is blessed: but the name of the wicked shall rot.

33. The wise in heart will receive commandments: but a prating fool shall fall.

34. He that walketh uprightly, walketh surely: but he that perverteth his ways shall be known.

35. He that winketh with the eye causeth sorrow: but a prating fool shall fall.

36. The mouth of a righteous man is a well of life; but violence covereth the mouth of the wicked.

37. Hatred stirreth up strife: but love covereth all sins.

38. Wise men lay up knowledge: but the mouth of the foolish is near destruction.

39. The rich man's wealth is his strong city: the destruction of the poor is their poverty.

40. The labour of the righteous tendeth to life: the fruit of the wicked to sin.

41. He is in the way of life that keepeth instruction: but he that refuseth reproof erreth.

42. He that hideth hatred with lying lips, and he that uttereth a slander, is a fool.

43. In the multitude of words there wanteth not sin: but he that refraineth his lips is wise.

44. The tongue of the just is as choice silver: the heart of the wicked is little worth.

45. The lips of the righteous feed many: but fools die for want of wisdom.

46. The fear of the wicked, it shall come upon him; but the desire of the righteous shall be granted.

47. The hope of the righteous shall be gladness: but the expectation of the wicked shall perish.

48. The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh frowardness.

49. A false balance is an abomination: but a just weight is delight.

50. When pride cometh, then cometh shame; but with the lowly is wisdom.

51. The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.

52. Riches profit not in the day of wrath: but righteousness delivereth from death.

53. The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness.

54. The righteousness of the upright shall deliver them: but transgressors shall be taken in their own naughtiness.

55. An hypocrite with his mouth destroyeth his neighbour: but through knowledge shall the just be delivered.

56. He that is void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace.

57. Where no counsel is, the people fall: but in the multitude of counsellors there is safety.

58. He that is surety for a stranger shall smart for it: and he that hateth suretiship is sure.

59. A gracious woman retaineth honour: and strong men retain riches.

60. The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh.

61. The wicked worketh a deceitful work: but to him that saveth righteousness shall be a sure reward.

62. As righteousness tendeth to life; so he that pursueth evil pursueth it to his own death.

63. They that are of a froward heart are an abomination: but such as are upright in their way are a delight.

64. Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.

65. As a jewel of gold in a swine's snout, so is a fair woman without discretion.

66. The desire of the righteous is only good: but the expectation of the wicked is wrath.

67. There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.

68. He that diligently seeketh good, procureth favour; but he that seeketh mischief, it shall come unto him.

69. He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.

70. He that troubleth his own house shall inherit the wind: and the fool shall be a servant to the wise of heart.

71. The fruit of the righteous is a tree of life; and he that winneth souls is wise.

72. Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

73. Whoso loveth instruction loveth knowledge: but he that hateth reproof is brutish.

74. A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones.

75. The thoughts of the righteous are right: but the counsels of wicked are deceit.

76. The words of the wicked are to lie in wait for blood: but the mouth of the upright shall deliver them.

77. The wicked are overthrown, and are not: but the house of the righteous shall stand.

78. A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised.

79. He that tilleth his land shall be satisfied with bread: but he that followeth vain persons is void of understanding.

80. The wicked is ensnared by the transgression of his lips: but the just shall come out of trouble.

81. A man shall be satisfied with good by the fruit of his mouth: and the recompense of a man's hands shall be rendered unto him.

82. The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise.

83. A fool's wrath is presently known: but a prudent man covereth shame.

84. He that speaketh truth sheweth forth righteousness: but a false witness deceit.

85. There is that speaketh like the piercings of a sword: but the tongue of the wise is health.

86. The lip of truth shall be established for ever: but a lying tongue is but for a moment.

87. Deceit is in the heart of them that imagine evil: but to the counsellors of peace is joy.

88. There shall no evil happen to the just: but the wicked shall be filled with mischief.

89. Lying lips are an abomination: but they that deal truly are a delight.

90. A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.

91. The hand of the diligent shall bear rule: but the slothful shall be under tribute.

92. Heaviness in the heart of man maketh it stoop: but a good word maketh it glad.

93. The righteous is more excellent than his neighbour: but the way of the wicked seduceth them.

94. The slothful man roasteth not that which he took in hunting: but the substance of the diligent man is precious.

95. In the way of righteousness is life; and in the pathway thereof there is no death.

96. A wise son heareth his father's instruction: but a scorner heareth not rebuke.

97. A man shall eat good by the fruit of his mouth: but the soul of the transgressor shall suffer violence.

98. He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction.

99. The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat.

100. A righteous man hateth lying: but a wicked man is loathsome, and cometh to shame.

101. Righteousness keepeth him that is upright in the way: but wickedness overthroweth the sinner.

102. There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches.

103. The light of the righteous rejoiceth: but the lamp of the wicked shall be put out.

104. Only by pride cometh contention: but with the well advised is wisdom.

105. Wealth gotten by vanity shall be diminished: but he that gathereth by labour shall increase.

106. Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life.

107. The law of the wise is a fountain of life, to depart from the snares of death.

108. Good understanding giveth favour: but the way of transgressors is hard.

109. Every prudent man dealeth with knowledge: but a fool layeth open his folly.

110. A wicked messenger falleth into mischief: but a faithful ambassador is health.

111. Poverty and shame shall be to him that refuseth instruction: but he that regardeth reproof shall be honoured.

112. The desire accomplished is sweet to the soul: but it is abomination to fools to depart from evil.

113. He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.

114. Evil pursueth sinners: but to the righteous good shall be repayed.

115. A good man leaveth an inheritance to his children's children: and the wealth of the sinner is laid up for the just.

116. The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.

117. Every wise woman buildeth her house: but the foolish plucketh it down with her hands.

118. In the mouth of the foolish is a rod of pride: but the lips of the wise shall preserve them.

119. A faithful witness will not lie: but a false witness will utter lies.

120. A scorner seeketh wisdom, and findeth it not: but knowledge is easy unto him that understandeth.

121. Go from the presence of a foolish man, when thou perceiveth not in him the lips of knowledge.

122. The wisdom of the prudent is to understand his way: but the folly of fools is deceit.

123. Fools make a mock of sin: but among the righteous there is favour.

124. The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy.

125. The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.

126. There is a way that seemeth right unto a man, but the end thereof are the ways of death.

127. The backslider in heart shall be filled with his own ways: and a good man shall be satisfied from himself.

128. The simple believeth every word: but the prudent man looketh well to his going.

129. A wise man feareth, and departeth from evil: but the fool rageth, and is confident.

130. He that is soon angry dealeth foolishly: and a man of wicked devices is soon hated.

131. The simple inherit folly: but the prudent are crowned with knowledge.

132. The evil bow before the good; and the wicked at the gates of righteousness.

133. He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy is he.

134. Do they not err that devise evil? but mercy and truth shall be to them that devise good.

135. In all labour there is profit: but the talk of the lips tendeth only to penury.

136. The crown of the wise is their riches; but the foolishness of fools is their folly.

137. He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly.

138. A sound heart is the life of the flesh: but envy the rottenness of the bones.

139. Righteousness exalteth a nation: but sin is a reproach to any people.

140. A soft answer turneth away wrath: but grievous words stir up anger.

141. A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit.

142. A fool despiseth his father's instruction: but he that regardeth reproof is prudent.

143. In the house of the righteous is much treasure: but in the revenues of the wicked is trouble.

144. The lips of the wise disperse knowledge: but the heart of the foolish doeth not so.

145. A scorner loveth not one that reproveth him: neither will he go unto the wise.

146. The heart of him that hath understanding, seeketh knowledge: but the mouth of fools feedeth on foolishness.

147. All the days of the afflicted are evil: but he that is of a merry heart hath a continual feast.

148. Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.

149. A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife.

150. The way of the slothful man is as an hedge of thorns: but the way of the righteous is made plain.

151. A wise son maketh a glad father: but a foolish man despiseth his mother.

152. Folly is joy to him that is destitute of wisdom: but a man of understanding walketh uprightly.

153. Without counsel purposes are disappointed: but in the multitude of counsellors they are established.

154. He that is greedy of gain troubleth his own house; but he that hateth gifts shall live.

155. The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things.

156. The light of the eyes rejoiceth the heart; and a good report maketh the bones fat.

157. The ear that heareth the reproof of life, abideth among the wise.

158. He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding.

159. Better is a little with righteousness than great revenues without right.

160. How much better is it to get wisdom than gold? and to get understanding rather to be chosen than silver?

161. The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul.

162. Pride goeth before destruction, and a haughty spirit before a fall.

163. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.

164. He that handleth a matter wisely shall find good.

165. The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning.

166. Understanding is a well-spring of life unto him that hath it: but the instructions of fools is folly.

167. The heart of the wise teacheth his mouth, and addeth learning to his lips.

168. Pleasant words are as an honeycomb, sweet to the soul, and health to the bones.

169. A wicked man diggeth up evil: and in his lips there is as a burning fire.

170. A froward man soweth strife; and a whisperer separateth chief friends.

171. A violent man enticeth his neighbour, and leadeth him into the way that is not good.

172. He that shutteth his eyes to devise froward things: moving his lips he bringeth evil to pass.

173. The hoary head is a crown of glory, if it be found in the way of righteousness.

174. He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.

175. Better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife.

176. A wicked doer giveth head to false lips; and a liar giveth ear to a naughty tongue.

177. Excellent speech becometh not a fool: much less do lying lips a prince.

178. He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends.

179. A reproof entereth more into a wise man than an hundred stripes into a fool.

180. Whoso rewardeth evil for good, evil shall not depart from his house.

181. The beginning of strife is as when one letteth out water: therefore leave off contention, before it be meddled with.

182. Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?

183. He that hath a froward heart findeth no good: and he that hath a perverse tongue falleth into mischief.

184. A merry heart doeth good like a medicine: but a broken spirit drieth the bones.

185. A wicked man taketh a gift out of the bosom to pervert the ways of judgment.

186. A foolish son is a grief to his father, and bitterness to her that bare him.

187. He that hath knowledge spareth his words; and a man of understanding is of an excellent spirit.

188. Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding.

189. Through desire a man, having separated himself, seeketh and intermeddleth with all wisdom.

190. A fool hath no delight in understanding, but that his heart may discover itself.

191. When the wicked cometh, then cometh also contempt, and with ignominy reproach.

192. The words of a man's mouth are as deep waters, and the well-spring of wisdom as a flowing brook.

193. It is not good to accept the person of the wicked, to overthrow the righteous.

194. A fool's lips enter into contention, and his mouth calleth for strokes.

195. A fool's mouth is his destruction, and his lips are the snare of his soul.

196. The words of a tale-bearer are as wounds, and they go down into the innermost parts of the belly.

197. He that is slothful in his work is brother to him that is a great waster.

198. Before destruction the heart of man is haughty; and before honour is humility.

199. He that answereth a matter before he heareth it, it is folly and shame unto him.

200. The spirit of a man will sustain his infirmity, but a wounded spirit who can bear?

201. The heart of the prudent getteth knowledge, and the ear of the wise seeketh knowledge.

202. He that is first in his cause seemeth just; but his neighbour cometh and searcheth him.

203. The lot causeth contentions to cease, and parteth between the mighty.

204. A brother offended is harder to be won than a strong city; and their contentions are like the bars of a castle.

205. A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother.

206. Better is the poor that walketh in integrity, than he that is perverse in his lips, and is a fool.

207. A false witness shall not be unpunished, and he that speaketh lies shall perish.

208. The discretion of a man deferreth his anger; and it is his glory to pass over a transgression.

209. A foolish son is the calamity of his father: and the contentions of a wife, are a continual dropping.

210. Slothfulness casteth into a deep sleep: and an idle soul shall suffer hunger.

211. A man of great wrath shall suffer punishment, for if thou deliver him, yet thou must do it again.

212. Hear counsel and receive instruction, that thou mayest be wise in the latter end.

213. The desire of man is his kindness; and a poor man is better than a liar.

214. A slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again.

215. Smite a scorner, and the simple will beware; and reprove one that hath understanding; and he will understand knowledge.

216. He that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach.

217. Cease, my son, to hear the instruction that causeth to err from the words of knowledge.

218. An ungodly witness scorneth judgment: and the mouth of the wicked devoureth iniquity.

219. Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.

220. It is an honour for a man to cease from strife; but every fool will be meddling.

221. The sluggard will not plough by reason of the cold; therefore shall he beg in harvest, and have nothing.

222. Counsel in the heart of man is like deep water; but a man of understanding will draw it out.

223. Most men will proclaim every one his own goodness; but a faithful man who can find?

(*To be continued.*)

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The Moralist.

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ON IDLENESS.

Idleness is a vice of habit—a disease which grows upon the body, to any extent in which the mind cherishes it, and allows it to grow. It is a disease that brings on others in its train, and is to be cured only by a resolution that it shall be cured,—a resolution to act, to move, to work, to be industrious. The active motion of the body shakes off this sluggish disease, and, after rousing from a fit of sloth, we feel an excitement, an exhilaration, that is a positive change from disorder to health. A truly idle man was never a long-liver. Idleness is sister to filthiness; both spring from sloth; and the sense of injury that shall stimulate to exertion is the best remedy for both. Out of idleness comes a long train of nervous disorders and frequent apoplexy. The idler's body is always full of aches and pains, which a little wholesome exercise would prevent. The wholesome and necessary circulation and secretion of the fluids of the body is only to be kept up by the due motion and activity of the whole frame, and all pain may be considered an obstruction of the circulation of those fluids, a stagnancy that renders the fluids impure. The proverb is correct, that *one evil seldom comes alone.* Evil gathers evil: good accumulates good. Destroy the evil; cherish the good habit.

Independent of the disease and pain which idleness, as a habit, brings upon the body; a greater evil is, the loss which the individual sustains, in the waste of time that might be rendered productive, and in the waste of property that has been produced by others. Property, consisting of those things which make life happy, it follows, that the amount of happiness is increased with the increase of the amount of property in the possession of each individual; therefore, a man who, by idleness, neglects to gather property for his own use, evidently stands in the way of his own happi-

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ness. It is a village proverb, that a shoemaker's family and a blacksmith's horse generally go the worst shod; and though it is possible, that this might not be altogether the effect of idleness, still the probability is great, that it is so in nine cases out of ten; for a little extra exertion is all that is necessary to keep them the best shod. So, in every other trade, the facilities are greater for the acquisition or increase of such goods as the individual can manufacture; but there is, there always will be, an opportunity to barter the over-production of one kind for another kind of goods, so that each shall possess the most agreeable variety. A general over-production there cannot be, until each industrious person has more of his manufactures ready made, than he can barter for other useful or desirable things. Such a general event does not seem possible to the writer of this; for each may go on to improve his mode of diet, dress, and dwelling, to any extent corresponding with the means he can accumulate. We hear of over-production in the present state of society; but it is a perverted phrase: the evil lies in restricted industry: in a want of the means of consumption by large numbers of the people; in an unnatural position of society, or disposition of parts rather; in wages made too low for the general welfare by taxation; and, in some degree, by idleness in a multitude, depriving themselves of the means of a greater consumption of produce. This paragraph also may be concluded by an appropriate axiom—a man, in doing good to himself, generally does good to others; and, in the reverse, the effect corresponds when he neglects to do himself good, or does a positive harm.

Idleness does not only consist of inactivity; but that merits the term which forms an useless activity. To be busy, and to do nothing useful, though it may insensibly improve our healths, cannot merit the name of industry. It is next to impossible, but that a useless bustle must produce some mischief in the way of wear and tear; and though, as the proverb says; *a slothful man is brother to a great waster*, the application is equally good to a man uselessly active: to a fox hunter for instance, and to many similar pastimes. Where there is no useful production, there is generally a useless and unjust consumption. Still, it must be confessed, that the active idler is a more agreeable character than the lazy, sluggish, sauntering, slothful man.

It has been well said, that the difference of rising two hours earlier in the morning, allowing the person to begin at twenty years of age and to live till sixty, adds full three years to the period of life, on the condition that a sufficiency of rest is taken; and, if he be careful to use these two hours well, he may calculate, that he increases his happiness in the rate of compound interest, or every additional quantity generating a still greater quantity. Under this consideration, who but a fool would waste his time in bed, or in any other way?

Idleness does not rank so high in the scale of crime, as drunkenness; though it is criminal in the same degree as we have families depending upon our labour. An idle man, with a family of children, is a greater criminal than a single man; because, he generates a greater amount of pain; but, in the public eye, both are characters equally to be despised.

Unfigured precepts of this kind are allowed to be the most impressive, and since a large number of the proverbs of the Old Testament set forth in this and the last number of "THE MORALIST," puts the bad effects of idleness in every possible shape, an expatiation upon the passion, if that deserves to be called a passion, which is opposed to motion, will be reserved for a distinct treatise on that head. Hitherto the more common vices of mankind have been exposed, with their effects, in the most plain manner; but subsequent essays on the passions will be much more laboured. It has been thought prudent to condense the morals of the Bible in the fewest possible numbers, and, for this purpose, to introduce but short leaders with them. The quality of the matter of "THE MORALIST" will be uniform; therefore it is not of much consequence from what source, or in what shape it comes.

PROVERBS.

(Continued from p. 96)

224. The just man walketh in his integrity: his children are blessed after him.

225. Who can say, I have made my heart clean, I am pure from sin?

226. Divers weights, and divers measures, are an abomination.

227. Even a child is known by his doings, whether his work be pure, and whether it be right.

228. Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread.

229. Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel.

230. He that goeth about as a tale-bearer, revealeth secrets; therefore, meddle not with him that flattereth with his lips.

231. Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.

232. The thoughts of the diligent tend only to plenteousness; but of every one that is hasty only to want.

233. The getting of treasures by a lying tongue, is a vanity tossed to and fro of them that seek death.

234. The robbery of the wicked shall destroy them, because they refuse to do judgment.

235. It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house.

236. The soul of the wicked desireth evil: his neighbour findeth no favour in his eyes.

237. When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge.

238. A gift in secret pacifieth anger; and a reward in the bosom, strong wrath.

239. It is joy to the just to do judgment: but destruction shall be to the workers of iniquity.

240. The man that wandereth out of the way of understanding, shall remain in the congregation of the dead.

241. He that loveth pleasure shall be a poor man; he that loveth wine and oil shall not be rich.

242. It is better to dwell in the wilderness, than with a contentious and an angry woman.

243. There is treasure to be desired, and oil in the dwelling of the wise; but a foolish man spendeth it up.

244. He that followeth after righteousness and mercy, findeth life, righteousness, and honour.

245. A wise man scaleth the city of the mighty, and casteth down the strength of the confidence thereof.

246. Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.

247. Proud and haughty scorner is his name, who dealeth in proud wrath.

248. The desire of the slothful killeth him; for his hands refuse to labour.

249. A false witness shall perish; but the man that heareth speaketh constantly.

250. A wicked man hardeneth his face; but as for the upright, he directeth his way.

251. A good name is rather to be chosen than great riches, and loving favour rather than silver and gold.

252. A prudent man foreseeth the evil, and hideth himself; but the simple pass on and are punished.

253. Thorns and snares are in the way of the froward: he that doth keep his soul, shall be far from them.

254. Train up a child in the way he should go; and when he is old he will not depart from it.

255. The rich ruleth over the poor, and the borrower is servant to the lender.

256. He that soweth iniquity shall reap vanity; and the rod of his anger shall fail.

257. He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.

258. Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.

259. The slothful man saith, There is a lion without, I shall be slain in the streets.

260. He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.

261. Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge. For it is a pleasant thing if thou keep them within thee; they shall be withal fitted to thy lips.

262. Rob not the poor, because he is poor; neither oppress the afflicted in the gate.

263. Make no friendship with an angry man; and with a furious man thou shalt not go, lest thou learn his ways, and get a snare to thy soul.

264. Apply thine heart unto instruction, and thine ears to the words of knowledge.

365. Be not among wine bibbers, nor riotous eaters of flesh; for the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags.

266. Hearken unto thy father that begat thee, and despise not thy mother when she is old.

267. Buy the truth, and sell it not; also wisdom, and instruction, and understanding.

268. The father of the righteous shall greatly rejoice; and he that begetteth a wise child shall have joy of him.

269. Who hath woe? who hath sorrow? who hath

contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at wine; they that go to seek mixed wine.

270. Be not thou envious against evil men, neither desire to be with them, for their hearts studieth destruction, and their lips talk of mischief.

271. Through wisdom is an house builded; and by understanding it is established; and by knowledge shall the chambers be filled with all precious and pleasant riches.

272. A wise man is strong; yea, a man of knowledge increaseth strength.

273. Wisdom is too high for a fool: he openeth not his mouth in the gate.

274. He that deviseth to do evil shall be called a mischievous person.

275. The thought of foolishness is sin; and the scorner is an abomination to men.

276. If thou faint in the day of adversity, thy strength is small.

277. My son, eat thou honey, because it is good; and the honey-comb, which is sweet to thy taste; so shall the knowledge of wisdom be unto thy soul: when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off.

278. Lay not wait, O wicked man, against the dwelling of the righteous; spoil not his resting place.

279. Rejoice not when thine enemy falleth; and let not thine heart be glad when he stumbleth.

280. Fret not thyself because of evil men, neither be thou envious at the wicked, for there shall be no reward to the evil man; the candle of the wicked shall be put out.

281. It is not good to have respect of persons in judgment.

282. He that saith unto the wicked, Thou art righteous, him shall the people curse, nations shall abhor him: but to them that rebuke him shall be delight, and a good blessing shall come upon them.

283. Every man shall kiss his lips that giveth a right answer.

284. Be not a witness against thy neighbour without cause; and deceive not with thy lips: say not, I will do so to him as he hath done unto me; I will render to the man according to his work.

285. I went by the field of the slothful, and by the vineyard of the man void of understanding, and lo, it was all grown over with thorns, and nettles had co-

vered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well. I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep. So shall thy poverty come as one that travelleth, and thy want as an armed man.

286. Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame.

287. Debate thy cause with thy neighbour himself; and discover not a secret to another, lest he that heareth it put thee to shame, and thine infamy turn not away.

288. A word fitly spoken is like apples of gold in pictures of silver.

289. As an ear-ring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear.

290. As the cold of snow in the time of harvest, so is a faithful messenger to them that send him; for he refresheth the soul of his masters.

291. Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

292. Withdraw thy foot from thy neighbour's house, lest he be weary of thee, and so hate thee.

293. A man that beareth false witness against his neighbour is a maul, and a sword, and a sharp arrow.

294. Confidence in an unfaithful man, in time of trouble, is like s broken tooth, and a foot out of joint.

295. If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink.

296. The north-wind driveth away rain; so doth an angry countenance, a back-biting tongue.

297. He that hath no rule over his own spirit, is like a city that is broken down and without walls.

298. As snow in summer, and as rain in harvest, so honour is not seemly for a fool.

299. As by the bird by wandering, as the swallow by flying, so the curse causeless shall not come.

300. A whip for the horse, a bridle for the ass, and a rod for the fool's back.

301. Answer not a fool accordiug to his folly, lest thou also be like unto him.

302. Answer not a fool according to his folly, lest he be wise in his own conceit.

303 He that sendeth a message by the hand of a fool, cutteth off the feet, and drinketh damage.

304. As he that bindeth a stone in a sling, so is he that giveth honour to a fool.

305. As a dog returneth to his vomit, so a fool returneth to his folly.

306. Seest thou a man wise in his own conceit? There is more hope of a fool than of him.

307. The slothful man saith, there is a lion in the way; a lion in the streets.

308. As a door turneth upon its hinges, so doth the sluggard upon his bed.

309. The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth.

310. The sluggard is wiser in his own conceit than seven men that can render a reason.

311. He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears.

312. As a madman who casteth firebrands, arrows, and death; so is the man that deceiveth his neighbour, and saith, am not I in sport?

313. Where no wood is, there the fire goeth out; so where there is no tale bearer, the strife ceaseth.

314. As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.

315. The words of a tale bearer, are as wounds, and they go down into the innermost parts of the belly.

316. Burning lips and a wicked heart are like a potsherd covered with silver dross.

317. Whose hatred is covered by deceit, his wickedness shall be showed before the whole congregation.

318. A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin.

319. Boast not thyself of to-morrow; for thou knowest not what a day may bring forth.

320. Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

321. A stone is heavy, and the sand weighty; but the fool's wrath is heavier than them both.

322. Wrath is cruel, and anger is outrageous; but who is able to stand before envy?

323. Open rebuke is better than secret love: faithful are the wounds of a friend; but the kisses of an enemy are deceitful.

324. The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet.

325. As a bird that wandereth from her nest, so is a man that wandereth from his place.

326. Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by hearty counsel.

327. Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: for better is a neighbour that is near than a brother far off.

328. A prudent man foreseeth the evil, and hideth himself, but the simple pass on, and are punished.

329. A continual dropping in a very rainy day and a contentious woman are alike.

330. Be thou diligent to know the state of thy flocks, and look well to thy herds.

331. The wicked flee when no man pursueth: but the righteous are as bold as a lion.

332. A poor man that oppresseth the poor, is like a sweeping rain which leaveth no food.

333. Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich.

334. Whoso keepeth the law is a wise son: but he that is a companion of riotous men, shameth his father.

335. He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.

336. Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit; but the upright shall have good things in possession.

337. The rich man is wise in his own conceit; but the poor man that hath understanding searcheth him out.

338. When righteous men do rejoice, there is great glory: but when the wicked rise a man is hidden.

339. He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.

340. As a roaring lion, and a ranging bear; so is a wicked ruler over the poor people.

341. Whoso walketh uprightly shall be saved: but he that followeth after vain persons shall have poverty enough.

342. To have respect of persons is not good: for, for a piece of bread, that man will transgress.

343. He that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue.

344. Whoso robbeth his father or his mother, and

saith, it is no transgression ; the same is the companion of a destroyer.

345. When the wicked rise, men hide themselves : but when they perish, the righteous increase.

346. When the righteous are in authority, the people rejoice : but when the wicked beareth rule, the people mourn.

347. Whoso loveth wisdom rejoiceth his father : but he that keepeth company with harlots spendeth his substance.

348. A man that flattereth his neighbours, spreadeth a net for his feet.

349. In the transgression of an evil man there is a snare ; but the righteous doth sing and rejoice.

350. The righteous considereth the cause of the poor : but the wicked regardeth not to know it.

351. Scornful men bring a city into a snare ; but wise men turn away wrath.

352. The rod and reproof give wisdom : but a child left to himself bringeth his mother to shame.

353. When the wicked are multiplied, transgression increaseth : but the righteous shall see their fall.

354. Correct thy son, and he shall give thee rest ; yea, he shall give delight unto thy soul.

355. An angry man stirreth up strife, and a furious man aboundeth in transgression.

356. A man's pride shall bring him low : but honour shall uphold the humble in spirit.

357. Whoso is partner with a thief hateth his own soul, he heareth cursing, and betrayeth it not.

358. An unjust man is an abomination to the just : and he that is upright in the way is abomination to the wicked.

359. Remove far from me vanity and lies : give me neither poverty nor riches : feed me with food convenient for me.

360. Open thy mouth for the dumb in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy.

361. Who can find a virtuous woman ? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool and flax, and worketh willingly with her hands. She is like the merchant ships ; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her

household, and a portion to her maidens. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard, she girdeth her loins with strengh, and strengtheneth her arms. She perceiveth that her merchandize is good: her candle goeth not out by night. She layeth her hand to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household: for all her household are clothed with scarlet. She maketh herself coverings of tapestry; her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen, and selleth it; and delivereth girdles unto the merchant. Strength and honour are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favour is deceitful, and beauty is vain; but such a woman shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates.

ECCLESIASTES; OR, THE PREACHER.

1. One generation passeth away, and another generation cometh: but the earth abideth for ever.

2. All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.

3. Wisdom excelleth folly, as far as light excelleth darkness.

4. Better is an handful with quietness, than both the hands full with travail and vexation of spirit.

5. The sleep of the labouring man is sweet, whether he eat little or much; but the abundance of the rich will not suffer him to sleep.

6. A good name is better than precious ointment.

7. Surely oppression maketh a wise man mad; and a gift destroyeth the heart.

8. Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

9. Wisdom is good with an inheritance: and by it there is profit to them that see the sun. For wisdom is a defence, and money is a defence: but the excel-

lency of knowledge is, that wisdom giveth life to them that have it.

10. In the day of prosperity be joyful, but in the day of adversity consider.

11. Who is as the wise man? and who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine, and the boldness of his face shall be changed.

12. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.

13. Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard. The words of wise men are heard in quiet more than the cry of him that ruleth among fools. Wisdom is better than weapons of war; but one sinner destroyeth much good.

14. The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself. The beginning of the words of his mouth is foolishness: and the end of his talk is mischievous madness. A fool also is full of words: a man cannot tell what shall be; and what shall be after him, who can tell him?

ISAIAH.

Chap. 1. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

Chap. 3. Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him.

Chap. 5. Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!

Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope!

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

Woe unto them that are wise in their own eyes, and prudent in their own sight!

Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: which justify

the wicked for reward, and take away the righteousness of the righteous from him!

Chap. 10. Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed. To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless! And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?

Chap. 13. I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

Chap. 32. The work of righteousness shall be peace; and the effect of righteousness quietness, and assurance for ever.

Chap. 33. He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure.

Chap. 48. There is no peace unto the wicked.

JEREMIAH.

Chap. 22. Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service, without wages, and giveth him not for his work: that saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is cieled with cedar, and painted with vermilion. Shalt thou reign, because thou closest thyself in cedar? did not thy father eat and drink and do judgment and justice, and then it was well with him? He judged the cause of the poor and the needy; then it was well with him.

EZEKIEL.

Chap. 18. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

But when the righteous turneth away from his

righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.—Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

Repent and turn yourselves from all your transgressions; so iniquity shall not be your ruin.

Chap. 33. (Repeats the moral of Chap. 18.)

Chap. 45. Remove violence and spoil, and execute judgment and justice, take away your exactions from the people. Ye shall have just balances, and a just ephah, and a just bath.

AMOS.

Chap. 5. Seek good, and not evil, that ye may live. Hate the evil, and love the good, and establish judgment in the gate. Let judgment run down as waters, and righteousness as a mighty stream.

MICAH.

Chap. 2. Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand.

Chap. 3. It is not for you to know judgment, who hate the good, and love the evil?

Chap. 4. They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more; but they shall sit every man under his vine and under his fig-tree; and none shall make them afraid.

Chap. 6. Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights. For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.

HABBAKUK.

Chap. 2. Behold, his soul which is lifted up is not

upright in him: but the just shall live by faith.—Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!—Woe to him that buildeth a town with blood, and establisheth a city by iniquity!—Woe unto him that giveth his neighbour drink, that puttest thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness!

ZECHARIAH.

Chap. 1. Turn ye now from your evil ways, and from your evil doings.

Chap. 7. Execute true judgment, and show mercy and compassion every man to his brother,—and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

ST. MATTHEW.

Chap. 5. Blessed are they which do hunger and thirst after righteousness.—Blessed are the meek—the merciful—the pure in heart—the peace-makers.—Swear not at all.

Chap. 7. With what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.—First cast out the beam out of thine eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.—All things whatsoever ye would that men should do to you, do ye even so to them.

Chap. 12. Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand.

Chap. 19. Thou shalt do no murder; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness; Honour thy father and thy mother.

ST. MARK.

In addition to a part of the selections from St. Matthew, is the following.

Chap. 9. Have peace one with another.

ST. LUKE.

In addition.

Chap. 10. Who is my neighbour? Jesus answering said, a certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him

of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain Priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two-pence, and gave them to the host, and said unto him: take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? He that shewed mercy unto him. Then go and do thou likewise.

Chap. 16. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

Chap. 17. Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent forgive him.

Chap. 21. Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness.

ST. JOHN.

Chap. 3. Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved; but he that doeth truth cometh to the light, that his deeds may be made manifest.

Chap. 13. Love one another.

EPISTLE TO THE ROMANS.

Chap. 2. Thou therefore which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery?

(*To be continued.*)

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The Moralist.

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ON SECRECY.

Hitherto, the capacity to keep a secret has been pronounced a virtue; but why a secret should exist, has never been an enquiry. The purpose of this paper is to overthrow most of the present and past notions of mankind, as to the prudence of secrecy. The writer cannot see how the word can be raised without its implying an injury intended or feared. A secret is intended to inflict, or to prevent the reception of, an injury; and, in either case, is connected with the principle of immorality, for morality neither offers, nor feels the fear of receiving injury as a merit. Without the intention or fear of injury, the case in question cannot be a secret. It is the power to injure, or to repel an injury, that constitutes the principle of secrecy, and this being the case, it would be far better that the principle were not to be found among mankind.

Secrecy is found in a variety of grades; among children, in families—among lovers, in marriage—among neighbours, in sects—among parties, in Governments—and among nations. Under these several heads, its value is proposed to be discussed.

First. Among children, it can no further be considered an evil, than as it may be a growing habit.—Their sympathies and antipathies supply their little minds with secrets, but a good education would surmount all the habit of secrecy that may, in reality,

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constitute an impropriety of conduct. It is a matter of vast future importance, to teach children to be open and sincere in all their sayings and doings; for secrecy, once encouraged or unchided, will lead to lying and to other vices. No idea of secrecy should ever be impressed upon them, as it may be viewed in the light of the first lesson in the school of deceit, which is more easily impressed, than eradicated when once acquired. To teach them virtue, they should see as little as possible of vice; for youth is not the period to distinguish between these opposites, nor to reflect upon their effects; and secrecy can in no wise, with an infant or youth, be ranked in the class of virtues. A parent or nurse can never be too careful of the examples which are set before their children; for it is, in a great measure, out of first examples that the future character is formed. As secrecy, therefore, cannot possibly produce any good among children, it should be discouraged and avoided in example.

Second. In families, it is impossible that a series of secrecy can generate harmony, but must, on the other hand, as fast as it is detected, generate ill-will and discord, and a perpetual suspicion, even when and where nothing has been done amiss. It is, therefore, a matter of very great importance, that no secrecy should be practised in a family; that all should be candour, openness, uprightness, and free communication. Any kind of secrecy, on matters that concern a second or third party, argues an imperfection of character; for wherever true morality is in practice, no such secrecy can be required, nor be morally useful. There are some matters that concern us but as individuals, or in relation to man and wife, father and son, mother and daughter, master and mistress and servant, which are not necessarily to be divulged; but these are a species of affairs that concern us but as individuals, that concern no second party, and, consequently, cannot come

under the denomination of secrecy. Every kind of secrecy is not only a deterioration of the individual character; but the withholding of some knowledge that may be useful to another, is calculated to impede individual and general improvement; and, in this light, secrecy may be viewed, not only as a great family injury, but as a great national or human injury.

Third. Among lovers, this principle has its evil.—Unrequited love may be termed a battle—successful love, a conquest. In some cases it proves a hard-fought battle; in others, a mere parade or walking over the course. But it is the war of the passions only, and it should never be lost sight of, that the end is to be friendship and harmony, which every kind of stratagem and secrecy used in the contest will finally operate to mar. The battle ended, and a conquest made, the result is the,

Fourth head, or marriage. In speaking of marriage as a state separate from that of family, we must consider a new married couple living alone. Between this couple, these two in one, this one flesh, what need can there be of secrecy? Between them, as well as one flesh, there should be but one purse, one mind, one connection, each studying to promote the other's happiness. Any kind of secrecy, in this state, must lessen affection, create suspicion of not being loved, and lay the foundation of thinking, that each is actuated towards the other but by bad motives. Secrecy being a species of fraud upon the knowledge of another, it follows, that, like most other frauds, it is sooner or later detected; and detection must be followed by bickering, dislike, and even hatred; therefore, it is always a matter worthy of consideration how such evils are to be avoided, and one way certainly is, to avoid being the depository of any thing in the shape of a secret, to consider secrecy an act of injustice and injury towards some person, and to renounce

it. That can never be a trial of honest fidelity which implies injury to another. Trust is a species of attachment and fidelity which works good to some person or persons, and intentional injury to none. In any other sense, it is not virtue: such, for instance, as where zeal and fidelity are used for base purposes. Hence it may be seen, that they can never be a happy couple who are continually planning tricks and holding secrets from one another.

Fifth. Among neighbours the evil of secrecy is the same; but this is generally its most fertile source. In all families there is a species of union, or unity of interest; but neighbours may be always considered in a state of *civil hostility*, if the term may be used, a sort of mental warfare, a canvassing of faults, a jealousy of greater prosperity, a system of backbiting, all of which becomes eventually useful in the aggregate, in the way of check on wrong doing, and in emulation to do well. The only improvement that offers in this case is, when there shall be free discussion, no secrecy, free communication of sentiment, and when emulation shall be turned to the channel of knowledge, each striving to outstrip the other in its acquisition. There is a prospective view of such a state of society, which promises to swallow up all paltry bickerings in the ardour for individual and general improvement.

But the concealment of a pending injury towards a neighbour is a great vice, and argues a base passion; it makes the concealer an accessary to the injury, be its character what it may. It is a bounden duty to communicate to a neighbour that injury is intended, or about to fall upon him: to hold the matter a secret, and to suffer it to happen, is a participation in the infliction.

In the present state of English society, secrecy among neighbours is common. Every little circle has its gossip, its talebearer, that has no more sympathy

for you than to learn your unpleasantries, and to communicate them to each member of the circle as a most profound secret, with a most profound injunction that each is not to communicate it to the other! They are whispered over and discussed with as much gravity of fact, as if it were a state affair that interested millions! If this propensity to obtain and communicate the secrets of families and individuals were turned to the acquisition and communication of useful knowledge, how much better would time be spent? and how great the degree of annual improvement? These secrets are generally matters of the most contemptible or indifferent kind: it is enough, if there be a sting in them calculated to wound the person to whom they apply. The propensity to deal in, or to dwell upon them, is a depravity of mind, a degradation of character, which all that is great or useful requires should be shaken off. The better employment of time is the acquisition of knowledge, an important subject open to the grasp of every human being. Secrecy profits you nothing, but often obtains disgrace; whilst it is knowledge alone that ennobles mankind, and raises you above the brute to any height that you will pursue.

Sixth and seventh: in sects and among parties, there is a sort of fundamental secrecy, that forms their stamina. There is an object concealed, which does not resemble that which is preached as the cause of associating as a sect or party. There is some advantage to be gained over other sects, or as a monopoly of power, profit, or interest, with the few or the leading persons who associate as a sect. In Freemasonry, for instance, there is a great cry of some profound secret among them: but the GRAND SECRET is, that they have NO SECRET. There may be idle forms and ceremonies, as there are with most other sects; and there may be rules and regulations, for

giving peculiar aid, in peculiar cases, to each other, as there are in most other sects; but beyond this, there cannot possibly be a secret worth knowing to the whole of mankind; for, had there been such, it would certainly have been divulged; no oath, no tie, would have kept it from the general knowledge. There is a supposition of a secret, which occasions an apparent mystery that it has never been divulged to the public, the whole of which has its foundation in the fact, that there is no secret that can excite enough of interest to occasion its being divulged. The fidelity of a Freemason consists in the absence of all ground to make a breach of faith. It is possible that the junior members of the society might be led on step by step, under the supposition, that, by and by, they are to know some grand secret; but it is a delusion; the time never comes, and habit becomes the stimulant to perseverance, and to the practice of similar delusions upon others.

Masonry originated in a very dark age, when there was, in fact, no knowledge among mankind, whereupon to found an important or valuable secret; and, had it been the intention of some scientific accomplishment, the progress of science, at that day, would have left it a matter of insignificance. But, it is evident, that Masonry does not consist in any thing useful to mankind as a whole, or even to the members as a sect, or we should see them possessing superior advantages, which we do not see; we should see them superior in knowledge and manners to others, which we do not see. The writer has seen Masons as ignorant and base as the most ignorant and base of mankind; but he does not know that he has ever known any thing pre-eminent in the knowledge or character of a Mason. The truth is—they are neither better nor worse for being Masons, and are on a level with the rest of mankind. It is evident, that Masonry

communicates no kind of useful knowledge; or it would be visible. Masons would be distinguished from others, which is not now the case. Signs, forms, and ceremonies, peculiar to themselves, they may have; but this is not worthy of being called a secret, every class of children are distinguished from every other class, by such signs, forms, and ceremonies. It must consist of one or two things—an idle and useless association, or a monopoly of interest among its members. It is said, that Masonry inculcates benevolence, humanity, brotherhood, and all the virtues; but all these virtues ought to be inculcated among mankind, in a more enlarged manner, and not under the denomination of Masonry. If Masonry has benefits which are withheld from the mass of mankind, that withholding constitutes inhumanity, malevolence, and vice. If it has no such benefits, it is an idle and mischievous association.

As we are considering Masonry, more with reference to its much boasted or much suspected secret than in any other sense, it may be observed, in the first place, that Masons are but men, that men are only distinguished in superiority one over another by the amount of their knowledge, by the distance at which their knowledge removes them from other animals, that any secret of any importance could only exist in a matter of superior knowledge, that Masonry originated in a very ignorant age, and that, therefore, there can be no secret worth the consideration of mankind at this time. We repeat the apparent contradiction, but the fact, as applying to Masonry, that, *the grand secret is, that there is no secret.* Nothing but this could have withstood the curiosity, the fickleness, and the characteristic inconstancy of mankind. Cry up any thing as a mystery, and the ignorant, ever delighted or excited with the marvellous, will make this a marvellous matter, whilst it either has

no meaning, or is a thing of the most common occurrence, when stripped of the names and strange qualities that have been given to it. Morality requires that there should be none of this deception upon the senses of the less discerning—that there should be no secrecy—that knowledge is an advantage which should be open and free to all, and that no one should deceive any other one upon any pretences whatever.

There are other sects equally objectionable, if not more so, than Freemasonry, and all professing to be bound by oaths and secrets: one more conspicuous than the rest for its violence and mischief, is the Orange sect in Ireland. The evil of secrecy was manifest in the case of this sect, in the late session of Parliament, when, even the Legislature itself was set at nought by it. It is well known, that this is not an association for any moral purpose; in fact, it is wholly impracticable to form a sect for any great moral purpose. They have their foundation in narrow views, and if they benefit peculiarly any particular part of the community, they are found militating against the welfare of the remainder, and, as such, against the interest of the community as a whole. As well as an individual, or sectarian interest, that affords peculiar benefit to one or a few for a short time, there is a general interest, that operates most beneficially upon every individual; and it is this latter, rather than the former, that we should study and strive to promote. In this general interest, nothing in the shape of secrecy can be necessary; it is to be carried on by openness, candour, plain dealing, simplicity, by free discussion and communication of sentiment, in short, by every species of virtue, and by no species of vice. And the amount of individual benefit to be obtained by this general improvement, far exceeds any individual amount that can be obtained by any kind of sectarianism.

It is in sects, parties, and their secrecies, that all the hostilities, civil wars, quarrels, disputes, and persecutions, which distract mankind, originate. The formation of any sect or party is a violation of the first and great compact which constitutes a society, a community, a nation. In the first and great compact, there is no secrecy, there are no secret articles, no signs, no tricks, no triflings; harmony of interest is the end in view; which is frustrated by every attempt to form a sect. Hence it may be fully seen, that secret sects, or the secrets of sects and parties, are nationally injurious, and, as such, individually injurious; for, they form just so many impediments to improvement, benefits, and happiness.

Eighth: In governments, secrecy is the great engine of injustice and misrule. Government can have no just foundation, but in a legislation and administration of law for the welfare of the people as a whole: to be just and well-founded, it should be the mainspring of that general interest, distinguished from sectarian interest, mentioned under the last head. There ought not to be a single act of secrecy in any department of government: the very idea of the necessity of such a thing is an idea of bad government, where trick and fear go hand in hand; it is a proof, that the persons officially engaged are carrying on some private trade for their own private benefit, and not acting as just stewards and faithful public servants.

Government is now carried on as a matter of most profound secrecy and cunning; and that is the reason why we no where see good government. If good was intended for the people as a whole, it would court exposure: it delights in openness, and, like truth, is never to be abashed in the face of a bold and honest person. Secrecy belongs to intrigue, cheat, falsehood, and chicane: where good is meant, it is not seen.

As all matters of government are, or ought to be, matters of national interest, it would be difficult to make out a good case where secrecy is necessary to that interest. The writer of this cannot conceive such a case; unless, in a state of warfare with some other nation, and that is a state that ought to be avoided by all possible means. Between two good governments, it could not possibly occur; because, no benefit can arise from it to either.

Ninth and last: Among nations there can be no just foundation for secrecy; for, as the number of individuals make up the family, and the number of families the nation; so the number of nations do but make up the great family of mankind. If breaches and differences of manners do exist among them, they are generated by that variance which sects and secrecies occasion in the first instance, and bad government in the second. Nations are but larger circles of families, and if sects and secrecies were abolished, and knowledge equalized, there would be the same harmony among nations, as the best neighbourhood of families now exhibits. In cases of war *only* among nations, can secrecy be justified; but as war itself is not justifiable, other than to repel injury, neither can secrecy be justified other than for the same purpose.

Secrecies, as they regard scientific or medicinal discoveries, can be viewed but as evils. Many most valuable discoveries have been made and lost, through the bad practice of secrecy, or through the fear of injury which the publication might bring on the individual who discovers and promulgates. The practice is an oppressive tax upon the knowledge of mankind, and one of the most injurious that can be imposed. There is something lamentable and astonishing in the idea, that knowledge should be impeded: yet, nine-tenths of the whole human race

look upon it as an object of terror that should be shunned or destroyed!

The aggregate of these observations is, that secrecy can, in no case, be justifiable, but where it is used to repel an injury menaced: that keeping a secret does not constitute a virtue, because the general act of secrecy is a vice: that it is wrong to lay the foundation of secrets, and most wrong to encourage another to do it, under the pretence of keeping them as sacred matters.

It is the pride of the writer that he has no secrets in his mind, nothing necessarily secret. He feels quite at ease at the condition, and never under any kind of dread of discovery or exposure. It would be a pain to him to be made the depository of a secret; for he has long ranked secrecy among the vices of mankind. He understands, at present, that his view of the case is novel; but he courts examination and all the criticism that can be made upon it. He has the improvement of mankind too much at heart, to be desirous of propagating error among them: to unfold error, to unravel the web of sophistry, to give stability to morality, to acquire and communicate knowledge, are his delight and the business of his life. He is sensible, that what is good for one man is good for another, in a general view, and that secrecy, being a matter of concealment of something from some person, nothing but injury can be intended, so far as the matter of secrecy concerns others, as well as the holder. A sense, a knowledge of this principle, seems to him to be necessary to the laying of a foundation for pure morality. His view of the matter is now offered to the public; but he will be happy to see it come under the pen of a more able hand, and himself promises further to consider and to enlarge upon it.

PROVERBS.

(*Continued from p.* 112.)

Chap. 12. He that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; rejoicing in hope; patient in tribulation; given to hospitality. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Be not overcome with evil, but overcome evil with good.

Chap. 13. Render to all their dues. Thou shalt not commit adultery; thou shalt not kill; thou shalt not steal; thou shalt not bear false witness; thou shall not covet.—Love worketh no ill to his neighbour; therefore love is the fulfilling of the law.

Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

Chap. 14. Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

FIRST EPISTLE TO THE CORINTHIANS.

Chap. 15. Be not deceived: evil communications corrupt good manners. Awake to righteousness and sin not.

EPISTLE TO THE EPHESIANS.

Chap. 4. Putting away lying, speak every one truth with his neighbour.--Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication

come out of your mouth, but that which is good to the use of edifying.—Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice.—And be ye kind one to another, tender-hearted, forgiving one another.

Chap. 5. See then that ye walk circumspectly, not as fools, but as wise. And be not drunk with wine, wherein is excess.

Wives submit yourselves unto your husbands. Husbands, love your wives.

Chap. 6. Children, obey your parents, for this is right. Honour thy father and mother, that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath. Servants, be obedient to them that are your masters. And ye masters, forbear threatening.—Stand therefore, having your loins girt about with truth, and having on the breast plate of righteousness.

EPISTLE TO THE PHILIPPIANS.

Chap. 2. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves.

Chap. 4. Let your moderation be known unto all men.—Whatsoever things are true, whatsoever things are honest; whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

EPISTLE TO THE COLOSSIANS.

Chap. 3. Lie not one to another. Above all things put on charity, which is the bond of perfectness. Wives submit yourselves unto your husbands. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things.

Servants, obey in all things your masters. And whatsoever ye do, do it heartily.

FIRST EPISTLE TO THE THESSALONIANS.

Chap. 4. Love one another—study to be quiet, to do your own business, and to work with your own hands.

Chap. 5. Warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good.—Prove all things; hold fast that which is good. Abstain from all appearance of evil.

EPISTLE TO TITUS.

Chap. 2. Speak thou the things which become sound doctrine: that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things: that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands. Young men, likewise, exhort to be sober minded. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. Exhort servants to be obedient unto their masters, and to please them well in all things: not purloining, but shewing all good fidelity.

Chap. 3. Be ready to every good work. Speak evil of no man. Be not brawlers, but gentle, shewing all meekness unto all men.

EPISTLE TO THE HEBREWS.

Chap. 13. Let brotherly love continue. To do good and to communicate, forget not.

EPISTLE TO JAMES.

Chap. 1. A double minded man is unstable in all his ways. Lay aside all filthiness and superfluity of naughtiness.

SECOND EPISTLE OF PETER.

Chap. 1. Add to virtue knowledge, to knowledge temperance, to temperance patience.

LONGEVITY.

DIED, at Ithrington, 13th June, Mr. ROBERT BOWMAN, aged *one hundred and eighteen*, being born in the year 1705, about two miles from the place of his death. From early youth he had been a laborious worker, and was at all times healthy and strong, having never taken medicine, nor been visited with any kind of illness except the measles when a child, and the hooping cough when he was above 100 years of age. During the course of his long life, he was only once intoxicated, which was at a wedding, and he never used tea or coffee. He had scarcely ever tasted ale or spirits, his chief beverage being water, or milk and water mixed: this abstemiousness arose partly from a dislike to strong liquors, but more from a saving disposition, being remarkably careful of his money, and strongly attached to the things of this world; for the same reason, as he himself acknowledged, he never used snuff or tobacco. With these views, his habits of industry and disregard of personal fatigue were extraordinary; having often been up for two or three nights in a week, particularly when bringing home coals or lime. His vigour never forsook him until far advanced in life; for, in his 108th year, he walked to and from Carlisle (16 miles) without the help of a staff, to see the workmen lay the foundation of Eden bridge. In the same year he ac-

tually reaped corn, made hay, worked at hedging, and assisted in all the labours of the field, with apparently as much energy as the stoutest of his sons. His memory was very tenacious. He remembered the rebellion of 1715, when he was ten years of age, and witnessed a number of men running away from the danger. In the second rebellion, in the year 1745, he was employed in cutting trenches round Carlisle; but fled from his disagreeable situation as soon as an opportunity afforded for escaping. He did not marry till he was about 50 years of age, and his wife lived with him 52 years: dying in 1807, aged 81. In 1810 one of his brothers died at the age of 99, and in 1818 a cousin died, aged 95; another cousin is now living, 87 years old. He has left six sons, the youngest of whom is 50 years of age, and the eldest 62; his grandchildren are 20 in number, and his great grand-children only 11.

WATER *versus* WINE.

Webb, the celebrated walker, who was remarkable for vigour both of body and mind, drank nothing but water. He was one day recommending his regimen to a friend who loved wine, and urged him with great earnestness to quit a course of luxury by which his health and his intellects would be equally destroyed. The gentleman appeared to be convinced, and told him that he would conform to his counsel, though he could not change his course of life at once, but would leave off strong liquors by degrees. "By degrees!" exclaims the other; "if you should unhappily fall into the fire, would you caution your servant to pull you out only by degrees?"

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ON SWEARING AND COARSE AND OFFENSIVE SPEECH.

Swearing, or any kind of coarse and offensive speech, is a vice of habit, often acquired by example; but is a sure mark of bad passions in the person who uses it. It is an index to the mind and character, and admits of no excuse or palliation. It is one sure proof of ignorance; for, as the object is to make impression by rash and forcible exclamations, the proof of a lack of ideas and proper words to express them is exhibited. It should ever be remembered, that the right use of words is to express our ideas of things, and that any use of words beyond this is improper. Every kind of swearing, or coarse and offensive speech, is superfluous, and adds nothing to the delineation of a thing, as good or bad.

It is a common notion, that to curse and swear, as a part of every sentence, is manly; but as far as the word *manly* implies and thing great or of mature understanding, to curse and swear, or to use any kind of improper speech, is most *unmanly*, a proof that the speaker has not a mature understanding, and makes up in exclamation any gesticulation for the want of clear ideas and words to express them. To a correct mind, every sound of the kind is offensive, and, in good company, it is not tolerated. It will wear off, as the people become better educated; but the object of this paper is to advise those who now adopt the low

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and degrading practice to drop it, to wean themselves from it as from a bad habit, and one that lessens their worth as members of society. Consider how horrid is the expression of calling for destruction of the eyes or body as a guarantee for the truth of a thing spoken or denied? It adds no force to a simple affirmation or negation; but rather excites suspicion from an apparent over anxiety to have the matter believed as stated.

It is worthy of consideration, that swearing originated in the practice of making vows, and continued as a mere vow, until the doctrine of damnation was introduced by Christianity: since which, it has become the concomitant of the worst of passions, and *damn me, damn you, damn him, damn her, damn them, &c.* have made a part of speech with Christians. The Grecians and Romans attested an assertion by introducing the name of one of their idols: the Mahometan swears by Mahomet; but none of them have so degraded themselves as the Christian world, and more particularly those of England, in calling for destruction upon themselves and others, as an attestation for the most idle and insignificant assertions.

Where truth speaking is a habit, where it is considered essential to good character, it is never supported by an oath to every assertion, and the habitual swearer is near akin to the habitual liar. The man, who prides himself upon a constant disposition to speak the truth, and what he thinks, feels no need of accompanying it with any violent assertions; for, instead of strengthening a pledge, they must weaken it in every moral mind. They must be conscious of a disposition to lie, who are constantly backing their assurances with an oath. And, it is the little respect that is paid to truth, in common conversation, that makes an oath necessary in any case. A man's word, in England, is held to be of no legal value unless supported by an oath; which is still but a word, a pledge to speak the truth;

and if his word be not good in the first instance, it is difficult to conceive how a double pledge can improve it, or render it more valuable, more to be relied upon. The practice of oath-making being required by law, seems to say, that the law allows lying in ordinary conversation : or that you may lie out of Court, but not in Court : and it is not altogether an unfair inference to say, that an enforced oath-making in one case generates the habit of coarse and common swearing in the other ; since the doctrine is held good, that the truth is stronger or more sure when the affirmation or negation is accompanied with an oath.

The practice of swearing is not only offensive and vicious, but ridiculous—there is seldom any meaning attached to the words used—they are seldom either physically or grammatically correct. Specimens cannot be introduced for criticism in this work, as it would militate against the practice recommended, that as little vice as possible should be exhibited, even for reprobation, more being learned from example than invention ; but let each reader apply the test of criticism to such offensive exclamations as he may hear, or be in the habit of using, and he will soon feel disgust, or grow ashamed of them: he will discover that the habit is lower than the barking of a cur, in the scale of intellect, and more brutal, less rational, than any act or passion to be found among animals avowedly irrational.

Children, unhappily, catch the habit, quite unconscious of the meaning of the words used in exclamation : they see them associated with different gestures and passions, and try to imitate them as meritorious. By some persons they are encouraged in, actually taught, every expression in this foul vocabulary, and rewarded for the most forcible repetition! Thus the bad practice is perpetuated from man to child, from childhood to manhood! How much more pleasant!

how much more delightful is it to hear, either child or man, stating a knowledge of persons and things in proper language, and with no words but such as are the real signs of the thing signified!

Women, too, degrade their sex, and exhibit themselves in the characters of disgusting furies, by this abominable habit of swearing, and by the use of foul and improper words. Little do they calculate how much they lose of our affection, how far they compel us to despise them, by adopting this vulgar and vile habit! It is impossible to feel a manly and mental love for a woman who can thus degrade herself. True and lasting love can only be generated by an amiability of manners; all other pretensions to love are the momentary desires of lust, the periodical inflammation and combustion of our passions, which explode and become extinct until newly charged, and which make us alternately hate and enjoy the objects of gratification.

Let each reader reflect upon the use of such improper words, and it may be learnt that proper language is most forcible when most simply stated; and that nothing is gained, but much of worth and respect is lost, by the inexcusable practice of swearing, cursing, or the use of any kind of foul and improper speech. As we distinguish ourselves from other animals by the faculty of speech, we should be careful not to descend below them, by the abuse of that faculty.

SELECTIONS FROM A LITTLE WORK,

entitled,

THE ECONOMY OF HUMAN LIFE.

CONSIDERATION.

Commune with thyself, O man; and consider wherefore thou wert made.

Contemplate thy powers, contemplate thy wants and thy connections; so shalt thou discover the duties of life, and be directed in all thy ways.

Proceed not to speak or to act, before thou hast weighed thy words, and examined the tendency of every step thou shalt take: so shall disgrace fly far from thee, and in thy house shall shame be a stranger; repentance shall not visit thee, nor sorrow dwell upon thy cheek.

The thoughtless man bridleth not his tongue; he speaketh at random, and is entangled in the foolishness of his own words.

As one that runneth in haste, and leapeth over a fence, may fall into a pit which he does not see; so is the man that plungeth suddenly into any action, before he hath considered the consequences thereof.

Hearken, therefore, unto the voice of Consideration; her words are the words of Wisdom; and her paths shall lead thee to safety and truth.

MODESTY.

Who art thou, O man, that presumest on thine own wisdom? or why dost thou vaunt thyself on thine own acquirements?

The first step towards being wise, is to know that thou art ignorant; and if thou wouldst be esteemed in the judgment of others, cast off the folly of seeming wise in thine own conceit.

As a plain garment best adorneth a beautiful woman, so a decent behaviour is the greatest ornament of wisdom.

The speech of a modest man giveth lustre to truth; and the diffidence of his words excuseth his error.

He relieth not on his own wisdom; he weigheth the

counsels of a friend, and receiveth the benefit thereof.

He turneth away his ear from his own praise, and believeth it not: he is the last in discovering his own perfections.

Yet, as a veil addeth to beauty; so are his virtues set off by the shade which his modesty casteth upon them.

But behold the vain man, and observe the arrogant; he clotheth himself in rich attire, he walketh in the public street, he casteth round his eyes, and courteth observation.

He tosseth up his head, and overlooketh the poor; he treateth his inferiors with insolence, and his superiors in return look down on his pride and folly with laughter.

He despiseth the judgment of others; he relieth on his own opinion, and is confounded.

He is puffed up with the vanity of his imagination; his delight is to hear and to speak of himself all the day long.

He swalloweth with greediness his own praise; and the flatterer in return eateth him up.

APPLICATION.

Since the days that are past are gone for ever, and those that are to come may not come to thee, it behoveth thee, O man, to employ the present time, without regretting the loss of that which is past, or too much depending on that which is to come.

This instant is thine; the next is in the womb of futurity, and thou knowest not what it may bring forth.

Whatsoever thou resolvest to do, do it quickly: defer not till the evening what the morning may accomplish.

Idleness is the parent of want and of pain: but the labour of virtue bringeth forth pleasure.

The hand of diligence defeateth want; prosperity and success are the industrious man's attendants.

Who is he that hath acquired wealth, that hath risen to power, that hath clothed himself with honour, that is spoken of in the city with praise, and that standeth before the King in his council? Even he that hath shut out Idleness from his house, and hath said unto Sloth, Thou art mine enemy.

He riseth up early, and lieth down late; he exerciseth his mind with contemplation, and his body with action, and preserveth the health of both.

The slothful man is a burden to himself; his hours hang heavy on his head; he loitereth about, and knoweth not what he would do.

His days pass away like the shadow of a cloud; and he leaveth behind him no mark for remembrance.

His body is diseased for want of exercise; he wisheth for action, but hath not power to move. His mind is in darkness; his thoughts are confused: he longeth for knowledge, but hath no application. He would eat of the almond, but hateth the trouble of breaking the shell.

His house is in disorder; his servants are wasteful and riotous, and he runneth on towards ruin; he seeth it with his eyes; he heareth it with his ears; he shaketh his head, and wisheth, but hath no resolution; till ruin cometh upon him like a whirlwind, and shame and repentance descend with him to the grave.

EMULATION.

If thy soul thirsteth for honour, if thy ear hath any pleasure in the voice of praise, raise thyself from the

dust whereof thou art made, and exalt thy aim to something that is praise-worthy.

The oak that now spreadeth its branches towards the heavens, was once but an acorn in the bowels of the earth.

Endeavour to be first in thy calling, whatever it be; neither let any one go before thee in well-doing: nevertheless, do not envy the merits of another, but improve thine own talents.

Scorn also to depress thy competitor by dishonest or unworthy methods; strive to raise thyself above him only by excelling him; so shall thy contest for superiority be crowned with honour, if not with success.

By a virtuous emulation the spirit of man is exalted within him; he panteth after fame, and rejoiceth as a racer to run his course.

He riseth, like the palm-tree, in spite of oppression; and, as an eagle in the firmament of heaven, he soareth aloft, and fixeth his eye upon the glories of the sun.

The examples of eminent men are in his visions by night, and his delight is to follow them all the day long.

He formeth great designs; he rejoiceth in the execution thereof; and his name goeth forth to the ends of the world.

But the heart of the envious man is gall and bitterness; his tongue spitteth venom; the success of his neighbour breaketh his rest.

He sitteth in his cell repining; and the good that happeneth to another, is to him an evil.

Hatred and malice feed upon his heart; and there is no rest in him.

He feeleth in his own breast no love of goodness; and, therefore, believeth his neighbour is like unto himself.

He endeavours to depreciate those who excel him; and putteth an evil interpretation on all their doings.

He lieth on the watch, and meditates mischief: but the detestation of man pursueth him; he is crushed as a spider in his own web.

PRUDENCE.

Hear the words of Prudence; give heed unto her counsels, and store them in thine heart. Her maxims are universal, and all the Virtues lean upon her; she is the guide and the mistress of human life.

Put a bridle on thy tongue; set a guide before thy lips; lest the words of thine own mouth destroy thy peace.

Let him that scoffeth at the lame, take care that he halt not himself; whosoever speaketh of another's failings with pleasure, shall hear of his own with shame.

Of much speaking cometh repentance; but in silence is safety.

A talkative man is a nuisance to society; the ear is sick of his babbling; the torrent of his words overwhelmeth conversation.

Boast not of thyself, for it shall bring contempt upon thee: neither deride another, for it is dangerous.

A bitter jest is the poison of friendship; and he who restrains not his tongue, shall live in trouble.

Furnish thyself with the accommodations proper to thy condition; yet spend not to the utmost of what thou canst afford, that the providence of thy youth may be a comfort to thy old age.

Avarice is the parent of evil deeds; but frugality is the sure guardian of our virtues.

Let not thy recreations be expensive; lest the pain of purchasing them exceed the pleasure thou hast in their enjoyment.

FORTITUDE.

Perils, and misfortunes, and want, and pain, and injury, are the lot of every man who cometh into the world.

It behoveth thee, therefore, early to fortify thy mind with courage and patience; that thou mayest support with resolution thy allotted portion of calamity.

As the camel beareth labour, and heat, and hunger, and thirst, through deserts of sand, and fainteth not; so a man of fortitude shall sustain his virtue through perils and distress.

A noble spirit disdaineth the malice of fortune: his greatness of soul is not to be cast down.

His happiness dependeth not on her smiles, and therefore with her frowns he shall not be dismayed.

As a rock in the sea he standeth firm; and the dashing of the waves disturbeth him not.

He raiseth his head like a tower on an hill; and the arrows of fortune drop at his feet.

In the instant of danger, the courage of his heart sustaineth him; and the steadiness of his mind beareth him out.

He meeteth the evils of life as a man that goeth forth to battle; and returneth with victory in his hand.

Under the pressure of misfortunes, his calmness alleviates their weight; and by his constancy he shall surmount them.

But the dastardly spirit of a timorous man betrayeth him to shame.

By shrinking under poverty, he stoopeth down to meanness; and by tamely bearing insults, he inviteth injuries.

As a reed is shaken with the breath of the air; so the shadow of evil maketh him tremble.

In the hour of danger he is embarrassed, and confounded; in the day of misfortune he sinketh, and despair overwhelmeth his soul.

CONTENTMENT.

Forget not, O man, that thy station on earth is not of thine own appointment.

Yet for all reasonable desires, for all honest endeavours there is established, in the nature of things, a probability of success.

The uneasiness thou feelest, the misfortunes thou bewailest; behold the root from whence they spring, even thine own folly, thine own pride, thine own distempered fancy.

Murmur not, therefore, at the dispensations of Nature; but correct thine own heart: neither say within thyself, If I had wealth, power, or leisure, I should be content.

TEMPERANCE.

The nearest approach thou canst make to happiness on this side the grave, is to enjoy health, wisdom, and peace of mind.

These blessings if thou possessest, and wouldst preserve to old age, avoid the allurements of *Voluptuousness*, and fly from her temptations.

When she spreadeth her delicacies on the board, when her wine sparkleth in the cup, when she smileth upon thee, and persuadeth thee to be joyful and happy; then is the hour of danger, then let Reason stand firmly on her guard.

For, if thou hearkenest unto the words of her adversary, thou art deceived, and betrayed.

The joy which she promiseth, changeth to madness; and her enjoyments lead on to diseases and death.

Look round her board, cast thine eyes upon her guests, and observe those who have been allured by her smiles, who have listened to her temptations.

Are they not meagre? are they not sickly? are they not spiritless?

Their short hours of jollity and riot are followed by tedious days of pain and dejection she hath debauched and palled their appetites, that they have now no relish for her nicest dainties: her votaries have become her victims; the just and natural consequence which nature hath ordained, in the constitution of things, for the punishment of those who abuse her gifts.

But who is she, that with graceful steps, and with a lively air trips over yonder plain?

The rose blusheth on her cheeks; the sweetness of the morning breatheth from her lips; joy, tempered

with innocence and modesty, sparkleth in her eyes; and from the cheerfulness of her heart, she singeth as she walks.

Her name is Health; she is the daughter of Exercise, who begot her upon Temperance: their sons inhabit the mountains that stretch over the northern regions of *San Ton Hoe*.

They are brave, active, and lively; and partake of all the beauties and virtues of their sister.

Vigour stringeth their nerves; strength dwelleth in their bones; and labour is their delight all the day long.

The employments of their father excite their appetites, and the repasts of their mother refresh them.

To combat the passions, is their delight; to conquer evil habits, their glory.

Their pleasures are moderate, and therefore they endure; their repose is short, but sound and undisturbed.

Their blood is pure; their minds are serene; and the physician knoweth not the way to their habitations.

But safety dwelleth not with the sons of men, neither is security found within their gates.

Behold them exposed to new dangers from without, while a traitor within lurketh to betray them.

Their health, their strength, their beauty and activity, have raised desire in the bosom of *lascivious Love*.

She standeth in her bower, she courteth their regard, she spreadeth her temptations.

Her limbs are soft, her air is delicate, her attire is loose; Wantonness speaketh in her eyes, and on her bosom sits Temptation: she beckoneth them with her finger; she wooeth them with her looks; and by the smoothness of her tongue she endeavoureth to deceive.

Ah! fly from her allurements; stop thine ears to her enchanting words. If thou meetest the languishing of her eyes, if thou hearest the softness of her voice, if she casteth her arms about thee, she bindeth thee in chains for ever.

Shame followeth, and disease, and want, and care, and repentance.

Enfeebled by dalliance, with luxury pampered, and softened by sloth, strength shall forsake thy limbs, and health thy constitution; thy days shall be few, and those inglorious; thy griefs shall be many, yet meet with no compassion.

M. DACIER'S AND HIEROCLES'S DUE MEASURE FOR THE CULTURE OF BODY AND MIND.

'Twas of Pythagoras that Timæus learnt, that Nature has formed our body as an instrument, capable to obey and conform itself to all the different kinds of life; and that as this instrument, in order to its being in a good condition, ought to be in health, to have a quickness of apprehension, strength, beauty, or a just proportion of all its parts; so we ought likewise to adjust and accommodate the mind to the virtues that answer analogically to the qualities or accomplishments of the body. Thus we ought to give it temperance, which answers to health; prudence, which answers to quickness of apprehension; courage, which answers to strength; and lastly, justice, which answers to the beauty or just proportion of the parts.—And that the principles of these advantages of the mind and of the body come indeed from nature, but

that the progress and perfection of them come from education and care; those of the body, by the means of exercise and physic, and those of the mind by means of philosophy: for as Plato, in the beginning of his commentary on this treatise of Timæus, says admirably well, the culture of the two parts of which we are composed (of the body and of the mind) is to give to each the food and motions that are proper for it.

Body having been given us as an instrument for the life we are to lead, we ought neither to pamper it by too indulgent a treatment, nor to pinch and bring it low by too austere and sparing a diet; for the one and the other produce the same impediments, and hinder the use we ought to make of it. Therefore we are exhorted to take a moderate care of it, and not to neglect it, neither when 'tis grown rebellious by too high a feeding, nor when 'tis mortified and brought down by sickness; to the end, that being kept in the temper in which it naturally ought to be, it may perform all the functions that the mind which guides it shall require of it. For the mind makes use of the body, and the body serves the mind. The workman, then, is obliged to take care of the instrument he employs; for 'tis not enough to desire only to make use of it, but all the reasonable and necessary care must likewise be taken, to keep it always in a condition to execute our orders. And because 'tis naturally in a continual state of generation, and of corruption, and seeing repletion and evacuation entertain and nourish it, sometimes aliment making good and repairing what is wasted, and sometimes exercise evacuating and carrying off what abounds, we ought to fix a due measure, as well of the nourishment that causes the repletion, as of the exercise that causes the evacuation. And this due measure is the reason that adapts the habitude of the body to the intellectual operations of the mind, and which, by

this means, takes such a care of the health of the body, as suits and becomes a philosopher. This reason, therefore, will make choice of such food and exercise, as will not make the body too fat, nor hinder it from following the intellectual motions of the mind; for 'tis not merely a body of which it takes care, but a body that is subservient to the mind. It, therefore, rejects the athletic regimen or course of life, because that takes care only of the body, without having any regard to the mind; and it avoids all superfluous care of the body, as being entirely contrary to the intelligent light of the mind. But the regimen of life, which, by the good habit it procures to the body, can most of all contribute to the requisite dispositions for learning the sciences, and to the performance of all good and honourable actions, is that which ought to be chosen by the man who is desirous to embrace the life of reason, for to him these words are addressed, *Now I call measure that which will not incommode thee.*

Let not, then, the measure of the care thou takest of thy body incommode thee in the least; thou, who art a reasonable being, thou, who being an observer of all the precepts already given thee, art obliged to make choice of such drink, meat, and exercises, as will render the body obedient to the commands of virtue, and as will not provoke the sensual and brutal part to be refractory and take head against reason that guides it: but this measure of the care that ought to be had of the body, must be proportioned with much attention and prudence, it being the first cause of all its inordinate desires; for the horse grows vicious, and takes head, only when he is fed too high, and not well managed by his rider.

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ON FRAUD.

There is a distinction, but it is merely nominal, between *fraud* and *theft*, and the difference consists only in the mode of punishing the offence: to all other intents, purposes, and effects, *a fraud is a robbery or theft.* Inasmuch as the highway robber, who openly challenges the delivery of money or the loss of life, though base, does not seem so base a character as the lurking assassin, who stabs first and robs after; so also is the bold and open thief, though criminal, less base, than the person who slyly and covertly defrauds. A fraudulent person is a lurking thief, that lies in wait for every opportunity to make improper gain; whilst the open thief is more like the beast of prey or brute, that takes only to satiate the hunger of the moment.—The one is the thief of habit; the other of occasional impulse or necessity.

The degrees of fraud are incalculable: but for the purpose of this paper, they may be brought under three heads:—

1st. Offering an article for sale, pledging it to be of a value or quality which it has not, and thus, by a false representation, to seduce and deceive a purchaser.

2d. Voluntarily, as a friend, or obedient, as a servant, to purchase for another, and to make a false representation as to the price given, for the sake of gain.

3d. Obtaining goods as credit, under false pretences—under a promise of disposition, capability, and intention to pay, when neither disposition, capability, nor intention existed; and when, throughout the concern, the intention of the fraudulent debtor has been, to defraud his creditors of the greatest possible amount of property.

The second of these heads might have been placed under the first, by considering the friend or servant to be the actual seller, instead of an agent employed to

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purchase; and the case of both is too plain, as a fraud or theft, to ask for explanation, or to admit of reasoning upon it. The only thing to be desired on the occasion is, a law to fine the offender for the amount of injury done, and expence incurred to prosecute.

But the third head opens a field for discussion, or rather for reprobation. It has become the practice of the day, through the bad state of the law, for persons, under the denomination of getting into credit, to carry on a regular trade of fraud, to go through a periodical pretended insolvency, just at the moment when they are most solvent, when they have obtained the highest possible amount of credit. The merchant, the tradesman, or any other person, who accumulates property, or lives, by this process, is as great a thief as the highway robber, and baser of the two, for he may be viewed as something between the open thief, and the lurking one, who assassinates before he robs. He is as much baser than the open thief, as a concealed enemy is baser than an open one.

In most large towns, but in London in particular, there are established fraternities of these swindlers.—Two or three of them will open one or more of the most handsome shops, where every thing bespeaks wealth, solidity, and elegance. Each becomes a trust for the other, in recommendations to credit, and in putting forth what are called *Accommodation Bills*; and it is scarcely necessary to say, that their time of existence under each identity is but short; but, in that short time, their object is to do the greatest amount of mischief, and many thousand pounds are oftentimes accumulated by each nest of swindlers; whilst the honest, but poor tradesman, is kept poor by such practices, and continually cramped for the want of sufficient capital to give energy to his industry and good disposition.

These fraudulent practices of obtaining credit, wherever credit can be obtained, have at length extended through all classes; and the writer has known many journeymen mechanics to traffic in *accommodation bills!* to get credit wherever credit could be obtained, and to be incessantly attending *Courts of Request*, or decamping from place to place, as often as their credit ceased to be good. These men are all so many of the baser kind of thieves; and had they been honest, they could have found no need of credit, whilst in full employ. Their fraudulent gains uniformly ended in making them miserable, in driving

away those pleasures and benefits which honesty would have brought them. They robbed others to punish themselves!

A man, who has a regular weekly income, can have no just ground to seek for credit; or, if exceptions arise, in cases of sickness, or in extraordinary cases, he can have no just ground to make it a regular practice. The motive, in such a case, cannot, by any possibility, be good; because, his income ought to be the control or limit of his expenditure. The same principle applies to a quarterly, half yearly, or yearly salary, to any extent. Where the salary or the income is fixed, the expenditure should be fixed; and so fixed as to be enabled to pay on the receipt of goods for consumption; and not to anticipate the income by a consumption beforehand. The system of seeking and obtaining credit, which is so common in this country, is the bane of public morals. Though many might be benefited, and though, in a connection with many honest persons, credit might be mutually advantageous; still, the general system is a great evil, and tends to bring up thousands to habits of dishonesty: it encourages fraudulent traffic, urges many to live beyond their means, and may be properly termed one of the *roads to ruin*; for, unhappily, there are more than one.

It passes, in this country, as a matter of no disgrace to go to prison for debt; and though, in many cases, it may not be so, the major part of debtor prisoners are as fraudulent and criminal as convicted felons; and the evil will never be remedied until debtors are put upon trial as reputed thieves; or until the law refuses to interfere between the creditor and debtor; until the creditor shall have nothing to calculate upon but the integrity of his debtor. To punish the fraudulent debtor as a thief, or to abolish all political laws relating to creditor and debtor, seems absolutely necessary to stay the traffic which has arisen out of the present practice. An alternative may be found in a prudent refusal to give credit; but, such is the competition in long established trades, that a new tradesman, or housekeeper, finds persons ready to force their goods upon him, at all hazards, and as if they were tired of keeping them: and to refuse to give credit, in a new business, seems a forbidding practice in the way of getting custom.

At least, the fraudulent debtor shall be here told, that he is a baser character than the thief, who steals

at the stake of his life; and that, if the law does not sufficiently punish him, by making him work himself out of debt in prison, he shall not be allowed to pass for an honest man, because he has been enabled, by the bad state of the law, to bid defiance to his creditors.

SELECTIONS FROM A LITTLE WORK,

entitled,

THE ECONOMY OF HUMAN LIFE.

(*Continued from p.* 144.)

HOPE AND FEAR.

The promises of Hope are sweeter than the roses in the bud, and far more flattering to expectation; but the threatenings of Fear are a terror to the heart.

Nevertheless, let not hope allure, nor fear deter thee from doing that which is right; so shalt thou be prepared to meet all events with an equal mind.

The terrors of death are no terrors to the good: restrain thy hand from evil, and thy soul shall have nothing to fear.

In all thy undertakings let a reasonable assurance animate thy endeavours; if thou despairest of success, thou shalt not succeed.

Terrify not thy soul with vain fears; neither let thy heart sink within thee from the phantoms of imagination.

From fear proceedeth misfortune; but he that hopeth, helpeth himself.

As the ostrich, when pursued, hideth his head, but forgeteth his body, so the fears of a coward expose him to danger.

If thou believest a thing impossible, thy despondency shall make it so; but he that persevereth, shall overcome all difficulties.

A vain hope flattereth the heart of a fool; but he that is wise, pursueth it not.

In all thy desires let reason go before thee; and fix not thy hopes beyond the bounds of probability; so shall success attend thy undertakings, and thy heart shall not be vexed with disappointments.

JOY AND GRIEF.

Let not thy mirth be so extravagant, as to intoxicate thy mind; nor thy sorrow so heavy, as to depress thy heart: this world affordeth no good so transporting, nor inflicteth any evil so severe, as should raise thee far above, or sink thee much beneath, the balance of moderation.

Lo! yonder standeth the house of Joy; it is painted on the outside, and looketh gay; thou mayst know it by the noise of mirth and exultation that issueth from it.

The mistress standeth at the door, and calleth aloud to all that pass by; she singeth, and shouteth, and laugheth without ceasing.

Seest thou not, that the angry man loseth his understanding? whilst thou art yet in thy senses, let the madness of another be a lesson to thyself.

Do nothing in thy passion; why wilt thou put to sea in the violence of a storm?

If it be difficult to rule thine anger, it is wise to prevent it: avoid, therefore, all occasions of falling into wrath; or guard thyself against them, whenever they occur.

A fool is provoked with insolent speeches; but a wise man laugheth them to scorn.

Harbour not revenge in thy breast: it will torment thy heart, and discolour its best inclinations.

Be always more ready to forgive, than to return an injury: he that watches for an opportunity of revenge, lies in wait against himself, and draweth down mischief on his own head.

A mild answer to an angry man, like water cast upon the fire, abateth his heat; and from an enemy he shall become thy friend.

Consider how few things are worthy of anger; and thou wilt wonder, that any but fools should be wroth.

In folly or weakness it always beginneth; but remember, and be well assured, it seldom concludeth without repentance.

On the heels of folly treadeth shame; at the back of anger standeth remorse.

PITY.

As blossoms and flowers are strewed upon the earth by the hand of spring, as the kindness of summer produceth in perfection the bounties of harvest; so the smiles of pity shed blessings on the children of misfortune.

He who pitieth another, recommendeth himself; but he who is without compassion, deserveth it not.

The butcher relenteth not at the bleating of the lamb; neither is the heart of the cruel moved with distress.

But the tears of the compassionate are sweeter than dew-drops falling from roses on the bosom of the earth.

Shut not thine ear, therefore, against the cries of the poor; neither harden thine heart against the calamities of the innocent.

When the fatherless call upon thee, when the widow's heart is sunk, and she imploreth thy assistance with tears of sorrow; O pity her affliction, and extend thy hand to those who have none to help them.

When thou seest the naked wanderer of the street shivering with cold, and destitute of habitation, let bounty open thine heart; let the wings of charity shelter him from death, that thine own soul may live.

Whilst the poor man groaneth on the bed of sickness, whilst the unfortunate languish in the horrors of a dungeon, or the hoary head of age lifts up a feeble eye to thee for pity; O how canst thou riot in superfluous enjoyments, regardless of their wants, unfeeling of their woes?

DESIRE AND LOVE.

Beware, young man, beware the allurements of wantonness; and let not the harlot tempt thee to her delights.

The madness of desire shall defeat its own pursuits; from the blindness of its rage thou shalt rush upon destruction.

Therefore give not up thy heart to her sweet enticements, neither suffer thy mind to be enslaved by her enchanting delusions.

The fountain of health, which must supply the

stream of pleasure, shall quickly be dried up; and every spring of joy shall be exhausted.

In the prime of thy life old age shall overtake thee; thy sun shall decline in the morning of thy days.

But when virtue and modesty enlighten her charms, the lustre of a beautiful woman is brighter than the stars of heaven; and the influence of her power it is in vain to resist.

The whiteness of her bosom transcendeth the lily; her smile is more delicious than a garden of roses.

The innocence of her eye is like that of the turtle; simplicity and truth dwell in her heart.

The kisses of her mouth are sweeter than honey; the perfumes of Arabia breathe from her lips.

Shut not thy bosom to the tenderness of Love; the purity of its flame shall ennoble thine heart, and soften it to receive the fairest impressions.

FATHER.

Consider, thou who art a parent, the importance of thy trust; the being thou hast produced it is thy duty to support.

Upon thee also it dependeth, whether the child of thy bosom shall be a blessing or a curse to thyself; a useful or a worthless member of the community.

Prepare him with early instruction, and season his mind with the maxims of truth.

Watch the bent of his inclinations; set him right in his youth: and let no evil habit gain strength with his years.

So shall he rise like a cedar on the mountains; his head shall be seen above the trees of the forest.

A wicked son is a reproach to his father; but he that doth right is an honour to his grey hairs.

The soil is thine own, let it not want cultivation; the seed which thou sowest, that also shalt thou reap.

Teach him obedience, and he shall bless thee; teach him modesty, and he shall not be ashamed.

Teach him gratitude, and he shall receive benefits; teach him charity, and he shall gain love.

Teach him temperance, and he shall have health; teach him prudence, and fortune shall attend him.

Teach him justice, and he shall be honoured by the world; teach him sincerity, and his own heart shall not reproach him.

Teach him diligence, and his wealth shall encrease; teach him benevolence, and his mind shall he exalted.

Teach him science, and his life shall be useful; teach him morality, and his death shall be happy.

SON.

From other animals let man learn wisdom, and apply to himself the instruction they give.

Go to the desert, my son; observe the young stork of the wilderness; let him speak to thy heart. He beareth on his wings his aged sire; he lodgeth him in safety and supplieth him with food.

The filial piety of a child is sweeter than the incense of Persia offered to the sun; yea more delicious than odours wafted from a field of Arabian spices by the western gales.

Be grateful, then, to thy father, for he gave thee life; and to thy mother, for she sustained thee.

Hear the words of his mouth, for they are spoken for thy good; give ear to his admonition, for it proceedeth from love.

He hath watched for thy welfare, he hath toiled for thy ease; do honour therefore to his age, and let not his grey hairs be treated with irreverence.

Think on thy helpless infancy, and the frowardness of thy youth, and indulge the infirmities of thy aged parents; assist and support them in the decline of life.

So shall their hoary heads go down to the grave in peace; and thine own children, in reverence of thy example, shall repay thy piety with filial love.

BROTHERS.

Ye are the children of one father, provided for by his care; and the breast of one mother hath given you suck.

Let the bonds of affection, therefore, unite thee with thy brothers; that peace and happiness may dwell in thy father's house.

And, when ye separate in the world, remember the relation that bindeth you to love and unity: prefer not a stranger before thine own blood.

If thy brother is in adversity, assist him; if thy sister is in trouble, forsake her not.

So shall the fortunes of thy father contribute to the support of his whole race, and his care be continued to you all in your love to each other.

WISE AND IGNORANT.

The gifts of the understanding are the fruits of industry; and every one has his portion, in what measure seemeth good unto himself.

Hast thou endowed thee with wisdom? hast thou enlightened thy mind with the knowledge of truth? communicate it to the ignorant for their instruction; communicate it to the wise for their own improvement.

True wisdom is less presuming than folly: the wise man doubteth often, and changeth his mind; the fool is obstinate, and doubteth not; he knoweth all things but his own ignorance.

The pride of emptiness is an abomination, and to talk much is the foolishness of folly; nevertheless it is the part of wisdom to bear the impertinence of fools, to hear their absurdities with patience, and pity their weakness.

Yet be not puffed up in thine own conceit, neither boast of superior understanding; the clearest human knowledge is but blindness and folly.

The wise man feeleth his imperfections, and is humbled; he laboureth in vain for his own approbation. But the fool peepeth in the shallow stream of his own mind, and is pleased with the pebbles which he seeth at the bottom: he bringeth them up, and sheweth them as pearls; and with the applause of his brethren delighteth he himself.

He boasteth of attainments in things of no worth; but where it is a shame to be ignorant, there he hath no understanding.

Even in the paths of wisdom he toileth after folly; and shame and disappointment are the reward of his labour.

But the wise man cultivateth his mind with know-

ledge; the improvement of arts is his delight; and their utility to the public crowneth him with honour.

Nevertheless, the attainment of virtue he accounteth as the highest learning; and the science of happiness is the study of his life.

RICH AND POOR.

The man who hath riches, and a mind to employ them aright, is peculiarly favoured, and highly distinguished.

He looketh on his wealth with pleasure; because it affordeth him the means to do good.

He protecteth the poor, that are injured; he suffereth not the mighty to oppress the weak.

He seeketh out objects of compassion; he inquireth into their wants; he relieveth them with judgment, and without ostentation.

He assisteth and rewardeth merits; he encourageth ingenuity, and liberally promoteth every useful design.

He carrieth on great works; his country is enriched; and the labourer is employed; he formeth new schemes and the arts receive improvement.

He considereth the superfluities of his table as belonging to the poor, and he defraudeth them not.

The benevolence of his mind is not checked by his fortune. He rejoiceth therefore in riches, and his joy is blameless.

But woe unto him that heapeth up wealth in abundance, and rejoiceth alone in the possession thereof.

That grindeth the face of the poor, and considereth not the sweat of their brows.

He thriveth on oppression without feeling; the ruin of his brother disturbeth him not.

The tears of the orphan he drinketh as milk; the cries of the widow are music to his ear.

His heart is hardened with the love of wealth; no grief or distress can make impression upon it.

But the curse of iniquity pursueth him; he liveth in continual fear. The anxiety of his mind, and the rapacious desires of his own soul, take vengeance upon him, for the calamities he hath brought upon others.

O! what are the miseries of poverty, in comparison with the gnawings of this man's heart!

Let the poor man comfort himself, yea, rejoice ; for he hath many reasons.

He sitteth down to his morsel in peace ; his table is not crowded with flatterers and devourers.

He is not embarrassed with dependents, nor teased with the clamours of solicitation.

Debarred from the dainties of the rich, he escapeth also their diseases.

The bread that he eateth, is it not sweet to his taste ? the water he drinketh, is it not pleasant to his thirst ? yea far more delicious than the richest draughts of the luxurious.

His labour preserveth his health, and produceth him a repose, to which the downy bed of sloth is a stranger.

He limiteth his desires with humility ; and the calm of contentment is sweeter to his soul than the acquirements of wealth and grandeur.

Let not the rich therefore presume on his riches, nor the poor despond in his poverty : for nature dispenseth happiness to them both ; and the distribution thereof is more equally made, than the fool can believe.

MASTERS AND SERVANTS.

Repine not, O man, that thou servest another : it is the appointment of necessity, and hath many advantages ; it removeth thee from the cares and solicitudes of life.

The honour of a servant is his fidelity ; his highest virtues are submission and obedience.

Be patient therefore under the reproofs of thy master ; and when he rebuketh thee, consider the silence of thy resignation shall not be forgotten.

Be studious of his interests ; be diligent in his affairs ; and faithful to the trust which he reposeth in thee.

Thy time and thy labour belong unto him ; defraud him not thereof, for he payeth thee for them.

And thou who art a master, be just to thy servant, if thou expectest fidelity ; be reasonable in thy commands, if thou expectest obedience.

The spirit of a man is in him ; severity and rigour, which create fear, cannot command love.

Mix kindness with reproof, and reason with au-

thority; so shall thy admonitions take place in his heart, and his duty shall become his pleasure.

He shall serve thee faithfully from gratitude; he shall obey thee cheerfully from love; and fail not thou in return to give his diligence and fidelity their just reward.

MAGISTRATES AND SUBJECTS.

O thou, the favourite of heaven, whom the sons of men, thy equals, have raised to sovereign power, and set as a ruler over themselves: consider the ends and importance of their trust, far more than the dignity and height of thy station.

Thou art clothed in purple; thou art seated on a throne; the crown of majesty investeth thy temples; the sceptre of power is placed in thy hand: but not for thyself were these ensigns given; not meant for thy own, but the good of thy kingdom.

The glory of a king is the welfare of his people; his power and dominion resteth on the hearts of his subjects.

The mind of a great prince is exalted with the grandeur of his situation; he revolveth high things, and searcheth for business worthy of his power.

He calleth together the wise men of his kingdom; he consulteth amongst them with freedom, and heareth the opinion of them all.

He looketh among his people with discernment; he discovereth the abilities of men, and employeth them according to their merits.

His magistrates are just; his ministers are wise; and the favourite of his bosom deceiveth him not.

He smileth on the arts, and they flourish; the sciences improve beneath the culture of his hand.

With the learned and ingenious he delighteth himself; he kindleth in their breasts emulation; and the glory of his kingdom is exalted by their labours.

The spirit of the merchant, who extendeth his commerce, the skill of the farmer, who enricheth his lands, the ingenuity of the artist, the improvements of the scholar, all these he honoureth with his favour, or rewardeth with his bounty.

He planteth new colonies; he buildeth strong ships; he openeth rivers for convenience; he formeth har-

bours for safety; his people abound in riches; and the strength of his kingdom increaseth.

He frameth his statutes with equity and wisdom; his subjects enjoy the fruits of their labour in security, and their happiness consists in their observance of the law.

He foundeth his judgments on the principles of mercy; but in the punishment of offenders he is strict and impartial.

His ears are open to the complaints of his subjects; he restraineth the hand of oppressors; and delivereth them from their tyranny.

His people therefore look up to him as a father, with reverence and love; they consider him as the guardian of all they enjoy.

Their affection unto him begetteth in his breast a love of the public; the security of their happiness is the object of his care.

No murmurs against him arise in their hearts; the machinations of his enemies endanger not his state.

His subjects are faithful and firm in his cause, they stand in his defence as a wall of brass. The army of his enemy flieth before them as chaff before the wind.

Security and peace bless the dwellings of his people; and glory and strength encircle his throne for ever.

JUSTICE.

The peace of society dependeth on justice; the happiness of individuals on the certain enjoyment of all their possessions.

Keep the desires of thy heart, therefore, within the bounds of moderation; let the hand of justice lead them aright.

Cast not an evil eye on the goods of thy neighbour; let whatever is his property, be sacred from thy touch.

Let not temptation allure, nor any provocation excite thee to lift up thy hand to the hazard of his life.

Defame him not in his character; bear no false witness against him.

Corrupt not his servant to cheat or forsake him; and the wife of his bosom, O tempt not to sin.

'Twill be a grief to his heart, which thou canst not

relieve; an injury to his life, which no reparation can atone.

In thy dealings with men be impartial and just; and do unto them, as thou wouldst they should do unto thee.

Be faithful to thy trust; and deceive not the man who relieth upon thee: be assured, 'tis less to steal than to betray.

Oppress not the poor, and defraud not of his hire the labouring man.

When thou sellest for gain, hear the whisperings of conscience; and be satisfied with moderation: nor from the ignorance of the buyer make advantage to thyself.

Pay the debts which thou owest; for he who gave thee credit, relied upon thy honour; and to withhold from him his due, is both mean and unjust.

Finally, O son of society, examine thy heart; call remembrance to thy aid: and, if in any of these things thou findest thou hast transgressed, take sorrow and shame to thyself; and make speedy reparation to the utmost of thy power.

CHARITY.

Happy is the man who hath sown in his breast the seeds of benevolence; the produce thereof shall be charity and love.

From the fountain of his heart shall rise rivers of goodness; and the streams shall overflow for the benefit of mankind.

He assisteth the poor in their trouble; he rejoiceth in furthering the prosperity of all men.

He censureth not his neighbour; he believeth not the tales of envy and malevolence; neither repeateth he their slanders.

He forgiveth the injuries of men; he wipeth them from his remembrance; revenge and malice have no place in his heart.

For evil he returneth not evil; he hateth not even his enemies; but requiteth their injustice with friendly admonition.

The griefs and anxieties of men excite his compassion; he endeavoureth to alleviate the weight of their

misfortunes; and the pleasure of success rewardeth his labour.

He calmeth the fury, he healeth the quarrels of angry men; and preventeth the mischiefs of strife and animosity.

He promoteth in his neighbourhood peace and good will; and his name is repeated with praise and benedictions.

GRATITUDE.

As the branches of a tree return their sap to the root, from whence it arose; as a river poureth his streams to the sea, whence his spring was supplied; so the heart of a grateful man delighteth in returning a benefit received.

He acknowledgeth his obligation with cheerfulness; he looketh on his benefactor with love and esteem.

And, if to return it be not in his power, he nourisheth the memory of it in his breast with kindness; he forgetteth it not all the days of his life.

The hand of the generous man is like the clouds of heaven, which drop upon the earth fruits, herbage, and flowers: the heart of the ungrateful is like a desert of sand, which swalloweth with greediness the showers that fall, but burieth them in his bosom, and produceth nothing.

Envy not thy benefactor; neither strive to conceal the benefit he hath conferred: for though to oblige is better than to be obliged, though the act of generosity commandeth admiration; yet the humility of gratitude toucheth the heart, and is amiable in the sight of man.

But receive not a favour from the hand of the proud; to the selfish and avaricious have no obligation: the vanity of Pride shall expose thee to shame; the greediness of Avarice shall never be satisfied.

SINCERITY.

O thou that art enamoured with the beauties of truth, and hast fixed thy heart on the simplicity of her

charms, hold fast thy fidelity unto her, and forsake her not: the constancy of thy virtue shall crown thee with honour.

The tongue of the sincere is rooted in his heart; hypocrisy and deceit have no place in his words.

He blusheth at falsehood, and is confounded; but in speaking the truth, he hath a steady eye.

He supporteth as a man the dignity of his character; to the arts of hypocrisy he scorneth to stoop.

He is consistent with himself; he is never embarrassed; he hath courage in truth, but to lie he is afraid.

He is far above the meanness of dissimulation; the words of his mouth are the thoughts of his heart.

Yet with prudence and caution he openeth his lips: he studieth what is right, and speaketh with discretion.

He adviseth in friendship; he reproveth with freedom; and whatsoever he promiseth, shall surely be performed.

But the heart of the hypocrite is hid in his breast.—He masketh his words in the semblance of truth, while the business of his life is only to deceive.

He laugheth in sorrow; he weepeth in joy; and the words of his mouth have no interpretation.

He worketh in the dark as a mole, and fancieth he is safe: but he blundereth into light, and is exposed to full view with his dirt on his head.

He passeth his days in perpetual constraint; his tongue and his heart are for ever at variance.

He laboureth for the character of a righteous man; and huggeth himself in the thoughts of his cunning.

O fool, fool! the pains which thou takest to hide what thou art, are more than would make thee what thou wouldst seem: the children of wisdom shall mock at thy cunning: and when thy disguise is stripped off, the finger of derision shall point thee to scorn.

(To be continued.)

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ON GLUTTONY.

Where one person meets a premature death from the want of a sufficiency of food, one thousand might be found to have met such a death by the practice of loading their stomachs with too great a quantity. The most wholesome quantity of food, is the smallest by which the individual can feel that he keeps himself in health and strength; each person must be the best judge for himself, as to what is that quantity, and should be constantly experimenting upon the subject. There can be no fixed quantity; different bodies, different seasons, different climates, different employments, and different states of health, will require different quantities; but nothing is more easily ascertained by each individual, than what is the proper quantity for himself. The writer wishes to every person that proper quantity; and in wishing that each should ascertain it for himself, he wishes to each the greatest amount of happiness and true pleasure that can befal him. There is one criterion as to quantity, and that is, that whatever appeases hunger, or the craving of the stomach, as often as that craving is felt, is the proper quantity; and that all beyond that quantity is not only superfluous, but mischievous and productive of pain, by clogging the juices and impeding their healthy action in and through the body: by disposing the individual to indolence and too much sleep; and if he moves, by making him feel as if he carried a load about him. The degree of this kind of sensation will correspond with the degree of superfluous matter in the stomach.

The process by which superfluity produces pain and ill health, is this: In the stomach, there is a liquid called the *gastric juice*, of a very powerful nature,

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which reduces to a milky palp every kind of solid food that is to pass through the body, and thus prepares it for that passage. If the quantity of matter thrown upon the stomach be too great for the powers of this juice to reduce in due time, two things will follow—a great pain of the stomach or head, or an ejection, a vomiting of the superfluous quantity—an unnatural motion, which is both painful and dangerous, and which, for a time, deranges the regular motion of the whole frame. If it remains on the stomach, pains of different kinds will be felt, arising from the inefficient indigestion: and the intended food, instead of being rightly prepared to feed the body, is made to feed all its distempers, by generating foul blood and foul juices of every kind. A continuance in the practice of overloading the stomach, increases the quantity and changes the quality of the gastric juice; and thus we see persons of this kind subject to bilious head-aches, bilious fevers, and bilious faces, but more distinguishable by the yellow hue in and about the eyes. The stomach accustomed to superfluity for a length of time, craves it, and thus is accounted for the capacity of gluttons to swallow such large quantities: whilst the temperate feeder, who regularly supplies his stomach, feels nothing of painful hunger; but with uniform health, he feels a lightness, activity, and strength, which the more foul feeder never feels: hence it follows, that the smallest quantity which will support this state of uniform health, activity, and strength, is the most wholesome; which every individual may ascertain by a little experiment, by trying the effects of different quantities.

This is not exactly a subject wherein to introduce observations on the qualities of different kinds of food; but it is as easy for each person to experiment upon the qualities as upon the quantities; to find out what kinds of food afford him the greatest amount of health and strength. When it is recollected that the purpose, the end of food, is not so much to gratify the palate, as to preserve the body in health and strength, as free from pain as possible, it is seen that both the *qualities* and the *quantities* are proper matters for consideration; and that person does not deserve to be called rational, who, for the gratification of his palate, subjects himself to constant pain and perpetual disease. He encourages a war between his senses, and himself is on all sides the sufferer.

Louis Cornaro, an Italian, had passed the meridian of life in a very sickly state, and subject to constant

pains of various kinds. By some accident, he was induced to lessen the quantity, as well as the quality of his food, at a time when he despaired of a much longer continuation of life. He soon found that he had attained a state of health of which his former life had given him no hope; and, instead of dying between forty and fifty, he approached ninety years of age, living without pain, and dying without disease, as a man falls asleep in his armed chair. He states, in his account of his mode of dieting himself, that fourteen ounces of wholesome and simple food was the outside of his consumption, in one day; and that, on the average, he varied from twelve to fourteen ounces. This quantity is not recommended to any person, unless a similar person should derive a similar advantage from it. A stronger and more healthy person would certainly find a greater advantage from a greater quantity.

Gluttony has all the evils of drunkenness, save the one of losing the reasoning faculty, occasioned by the influence of alcohol on the nerves. It has the same, and even a greater tendency to produce apoplexy; inasmuch as solid food does not pass so quickly through the body as that which is taken as a liquid. It generates greater immediate pains than drunkenness, and all the symptoms of disease in the event; but it is a vice more common with the rich than the poor, the latter not being able to procure the quantity of food required to consitute it, and too often sacrifice more solid food to waste their money in water adulterated with different kinds of poison: for such may be considered all malt and spirituous liquors. To the water-drinker, the most delightful beverage is the pure and simple water; all other to him is water adulterated, poisoned.

Mankind are more affected by the improper quantities and qualities of their food than is generally understood. They are constantly subject to different kinds of pain and disease, and know no more than the less rational animals, to what they may be attributed. But they may be all attributed to too much or too little food, bad qualities of the food, bad air, or too much or too little exercise. By the word *food* is here meant, whatever is thrown upon the stomach; and, in this sense, *the air is food*; though bad air, or food, acts as a poison. The human animal is like every other animal and vegetable; if it be fed with the proper matter, it thrives and is healthy; if not, it is blighted and pre-

maturely dies. There is in each an assignable period of life; but there is a means of extending, as well as a means of curtailing, that period; and to extend it, so as to live free from pain, is the right and rational business of mankind. Other animals and vegetables are unconsciously acted upon; but, in matters of temperance and the choice of proper food, where they have alike a variety and a plenty, they, in general, act with more rationality and self-interest than is found in mankind. Diseases are rarely found among wild animals; and if we approached nearer to their examples of temperance, we should find the same effect.

SELECTIONS FROM A LITTLE WORK,

entitled,

THE ECONOMY OF HUMAN LIFE.

(*Continued from p.* 160.)

BENEVOLENCE.

When thou considerest thy wants, when thou beholdest thy imperfections, acknowledge the goodness, of Nature O man! who honoured thee with reason, endowed thee with speech, and placed thee in society to receive and confer reciprocal helps and mutual obligations.

Thy food, thy cloathing, thy convenience of habitation, thy protection from the injuries, thy enjoyment of the comforts and the pleasures of life, thou owest to the assistance of others; and could not enjoy but in the bands of society.

It is thy duty therefore to be friendly to mankind, as it is thy interest that men should be friendly to thee.

As the rose breatheth sweetness from its own nature, so the heart of a benevolent man produceth good works.

He enjoyeth the ease and tranquillity of his own breast; and rejoiceth in the happiness and prosperity of his neighbour.

He openeth not his ear unto slander; the faults and the failings of men give pain to his heart.

His desire is to do good, and he searcheth out the occasions thereof: in removing the oppression of another he relieveth himself.

From the largeness of his mind he comprehendeth in his wishes the happiness of all men; and from the generosity of his heart he endeavoureth to promote it.

WOMAN.

Give ear, fair daughter of love, to the instructions of prudence, and let the precepts of truth sink deep in thine heart: so shall the charms of thy mind add lustre to thy form; and thy beauty, like the rose it resembleth, shall retain its sweetness when its bloom is withered.

In the spring of thy youth, in the morning of thy days, when the eyes of men gaze on thee with delight —ah! hear with caution their alluring words, guard well thy heart, nor listen to their soft seducements.

Remember, thou art made man's reasonable companion, not the slave of his passion; the end of thy being is to assist him in the toils of life, to soothe him with thy tenderness, and recompence his care with soft endearments.

Who is she that winneth the heart of man, that subdueth him to love, and reigneth in his breast?

Lo! yonder she walketh in maiden sweetness, with innocence in her mind, and modesty on her cheek.

Her hand seeketh employment; her foot delighteth not in gadding abroad.

She is cloathed with neatness, she is fed with temperance; humility and meekness are as a crown of glory encircling her head.

On her tongue dwelleth music; the sweetness of honey floweth from her lips.

Decency is in all her words; in her answers are mildness and truth.

Submission and obedience are the lessons of her life; and peace and happiness are her reward.

Before her steps walketh prudence; and virtue attendeth at her right hand.

Her eye speaketh softness and love; but discretion with a sceptre sitteth on her brow.

The tongue of the licentious is dumb in her presence ; the awe of her virtue keepeth him silent.

When scandal is busy, and the fame of her neighbour is tossed from tongue to tongue, if charity and good nature open not her mouth, the finger of silence resteth on her lip.

Her breast is the mansion of goodness ; and therefore she suspecteth no evil in others.

Happy were the man that should make her his wife ; happy the child that shall call her mother.

She presideth in the house, and there is peace ; she commandeth with judgment, and is obeyed.

She ariseth in the morning, she considereth her affairs, and appointeth to every one their proper business.

The care of her family is her whole delight ; to that alone she applieth her study ; and elegance with frugality is seen in her mansion.

The prudence of her management is an honour to her husband ; and he heareth her praise with silent delight.

She informeth the minds of her children with wisdom ; she fashioneth their manners from the example of her own goodness.

The word of her mouth is the law of their youth ; the motion of her eye commandeth their obedience.

She speaketh, and her servants fly ; she appointeth, and the thing is done. For the law of love is in their hearts ; her kindness addeth wings to their feet.

In prosperity she is not puffed up ; in adversity she healeth the wounds of fortune with patience.

The troubles of her husband are alleviated by her counsels, and sweetened by her endearment; he putteth his heart in her bosom, and receiveth comfort.

Happy is the man that hath made her his wife ; happy the child that calleth her mother.

HUSBAND.

Take unto thyself a wife, and obey the ordinance of nature—take unto thyself a wife, and become a faithful member of society.

But examine with care, and fix not suddenly : on thy

present choice depends the future happiness of thee and thy posterity.

If much of her time is destroyed in dress and adornments, if she is enamoured with her own beauty, and delighted with her own praise, if she laugheth much, and talketh aloud, if her foot abideth not in her father's house, and her eyes with boldness rove on the faces of men; though her beauty were as the sun in the firmament of heaven, turn thine eyes from her charms, turn thy feet from her paths, and suffer not thy soul to be ensnared by the allurements of thy imagination.

But when thou findest sensibility of heart joined with softness of manners, an accomplished mind with a form agreeable to thy fancy, take her home to thy house; she is worthy to be thy friend, thy companion in life, the wife of thy bosom.

Oh cherish her as a blessing; let the kindness of thy behaviour endear thee to her heart.

She is the mistress of thy house; treat her therefore with respect, that thy servants may obey her.

Oppose not her inclination without cause; she is the partner of thy cares—make her also the companion of thy pleasures.

Reprove her faults with gentleness; exact not her obedience with rigour.

Trust thy secrets in her breast; her counsels are sincere—thou shalt not be deceived.

Be faithful to her bed, for she is the mother of thy children.

When pain and sickness assault her, let thy tenderness soothe her affliction; a look from thee of pity and love shall alleviate her grief, or mitigate her pain, and be of more avail than ten physicians.

Consider the delicacy of her sex, the tenderness of her frame; and be not severe to her weakness, but remember thine own imperfections.

OF THE USE OF THE SENSES.

Vaunt not of thy body, because it was first formed; nor of thy brain, because therein thy soul resideth. Is not the master of the house more honourable than its walls?

The ground must be prepared before corn be planted; the potter must build his furnace before he can make his porcelain.

Thy mind is the monarch of thy frame; suffer not its subjects to rebel against it.

Thy body is as the globe of the earth; thy bones the pillars that sustain it on its basis.

As the ocean giveth rise to springs, whose waters return again into its bosom through the rivers; so runneth thy life from the heart outward, and so returneth it into its place again.

Is not thy nose the channel to perfumes? thy mouth the path to delicacies; yet know thou, that perfumes long smelt become offensive; and delicacies destroy the appetite they flatter.

Are not thine eyes the sentinels that watch for thee? yet how often are they unable to distinguish truth from error! Keep, then, thy mind in moderation, teach thy spirit to be attentive to its good; so shall these its ministers be ever unto thee conveyances of truth.

Thine hand, is it not wonderful? Is there in the creation aught like unto it? wherefore was it given thee but that thou mightest stretch it out to the assistance of thy brother?

Why, of all things living, art thou alone made capable of blushing? The world shall read thy shame upon thy face, therefore do nothing shameful.

Fear and dismay, why rob they thy countenance of its ruddy splendour? Avoid guilt, and thou shalt know that fear is beneath thee, that dismay is unmanly.

Teach thy children wisdom; instruct the offspring of thy loins in morality.

OF THE PERIOD AND USES OF HUMAN LIFE.

As the eye of the morning to the lark, as the shade of the evening to the owl, as honey to the bee, or as the carcase to the vulture, even such is life unto the heart of man.

Though bright, it dazzleth not; though obscure, it displeaseth not; though sweet, it cloyeth not; though corrupt, it forbiddeth not; yet who is he that knoweth its true value?

Learn to esteem life as thou oughtest; then art thou near the pinnacle of wisdom.

Think not with the fool that nothing is more valuable, nor believe with the pretended wise, that thou oughtest to condemn it: love not life for itself, but for the good it may be of to others.

Gold cannot buy it for thee, neither can mines of diamonds purchase back the moments thou hast now lost of it: employ thy succeeding ones in virtue.

As the bird enclosed in the cage before he seeth it, yet teareth not his flesh against its sides; so neither labour thou vainly to run from the state thou art in, but know it is allotted thee, and be content with it.

Though its ways are uneven, yet are they not all painful: accommodate thyself to all; and where there is least appearance of evil, suspect the greatest danger.

When thy bed is straw, thou sleepest in security; but when thou stretchest thyself on roses, beware of the thorns.

A good death is better than an evil life; strive to live therefore as long as thou oughtest, not as long as thou canst; while thy life is to others worth more than thy death, it is thy duty to preserve it.

Complain not with the fool of the shortness of thy time; remember that with thy days thy cares are shortened.

Take from the period of thy life the useless parts of it, and what remaineth? Take off the time of thine infancy, the second infancy of age, thy sleep, thy thoughtless hours, thy days of sickness; and even at the fulness of years, how few seasons hast thou truly numbered!

To what end, O child of sorrow! wouldst thou live longer? To breathe, to eat, to see the world? All this thou hast done often already: too frequent repetition, is it not tiresome, or is it not superfluous?

Wouldst thou improve thy wisdom and thy virtue? Alas! what art thou to know, or who is that shall teach thee? Badly thou employest the little thou hast; dare not therefore to complain that more is not given thee.

Repine not at the want of knowledge—it must perish with thee in the grave; be honest.

Say not unto the crow—"Why numberest thou seven times the age of thy lord?" or to the fawn—"Why are thine eyes to see my offspring to an hun-

dred generations?"—Are these to be compared with thee in the abuse of life? Are they riotous? Are they cruel? Are they ungrateful? Learn from them rather that innocence of life, and simplicity of manners, are the paths to a good old age.

Knowest thou to employ life better than these; then less of it may suffice thee.

Man, who dares enslave the world, when he knows that he can enjoy his tyranny but for a moment, what would he not aim at, were he immortal?

Enough hast thou of life, but thou regardest not: thou art not in want of it, O man! but thou art prodigal: thou throwest it lightly away, as if thou hadst more than enough; and yet thou repinest that it is not gathered again unto thee.

Know that it is not abundance which maketh rich, but economy.

The wise continueth to live from his first period; the fool is always beginning.

Labour not after riches first, and think thou afterwards wilt enjoy them: he who neglecteth the present moment, throweth away all that he hath: as the arrow passeth through the heart while the warrior knew not that it was coming, so shall his life be taken away before he knoweth that he hath it.

What then is life, that man should desire it? and what is breathing, that he should covet it?

Is it not a scene of delusion, a series of misadventures, a pursuit of evils linked on all sides together? In the beginning it is ignorance, pain is in its middle, and its end is sorrow.

As one wave pusheth on another, till both are involved in that behind them; even so succeedeth evil to evil in the life of man: the greater and the present swallow up the lesser and the past. Our terrors are real evils; our expectations look forward into improbabilities.

Fools, to dread as mortals, and to desire as if immortal!

What part of life is it that we would wish to remain with us? Is it youth? Can we be in love with outrage, licentiousness, and temerity?—Is it age? then are we fond of infirmities?

It is said grey hairs are revered, and in length of days is honour. Virtue can add reverence to the bloom of youth; and without it, age plants more wrinkles in the soul than on the forehead.

Is age respected because it hateth riot? What jus-

tice is in this, when it is not age that despiseth pleasure, but pleasure that despiseth age?

Be virtuous while thou art young, so shall thine age be honoured.

VANITY.

Inconstancy is powerful in the heart of man: intemperance swayeth it whither it will: despair engrosseth much of it: and fear proclaimeth—'Behold, I sit unrivalled therein!'—but vanity is beyond them all.

Weep not, therefore, at the calamities of the human state; rather smile at its follies. In the hands of a man addicted to vanity, life is but the shadow of a dream.

The hero, the most renowned of human characters, what is he but a bubble of this weakness? The public is unstable and ungrateful; why should the man of wisdom endanger himself for fools?

The man who neglecteth his present concerns, to revolve how he will behave when he is greater, feedeth himself with wind while his bread is eaten by another.

Act as becometh thee in thy present station; and in a more exalted one thou shalt not be ashamed.

What blindeth the eye, or what hideth the heart of a man from himself, like vanity? Lo! when thou seest not thyself, then others discover thee most plainly.

As the tulip that is gaudy without smell, conspicuous without use; so is the man who setteth himself upon high, and hath no merit.

The heart of the vain is troubled while it seemeth content; his cares are greater than his pleasures.

His solicitude cannot rest with his bones: the grave is not deep enough to hide it: he extendeth his thoughts beyond his being; he bespeaketh praise to be paid when he is gone; but whoso promiseth it, deceiveth him.

As the man who engageth his wife to remain in widowhood, that she disturb not his soul; so he who expecteth that praise shall reach his ears beneath the earth, or cherish his heart in its shroud.

Do well whilst thou livest, but regard not what is said of it: content thyself with deserving praise, and thy posterity shall rejoice in hearing it.

As the butterfly, who seeth not her own colours—as the jessamine which scenteth not the odour it casteth around; so is the man who appeareth gay, and biddeth others to take note of it.

To what purpose, saith he, is my vesture of gold, to what end are my tables filled with dainties, if no eye gaze upon them, if the world know it not?—Give thy raiment to the naked, and thy food unto the hungry; so shalt thou be praised, and shalt feel that thou deservest it.

Why bestowest thou on every man the flattery of unmeaning words? Thou knowest that when returned unto thee, thou regardest it not. He knoweth he lieth unto thee; yet he knoweth thou wilt thank him for it. Speak in sincerity, and thou shalt hear with instruction.

The vain delighteth to speak of himself; but he seeth not that others like not to hear him.

If he hath done any thing worthy of praise, if he possess that which is worthy of admiration, his joy is to proclaim it, his pride is to hear it reported. The desire of such a man defeateth itself: men say not, Behold he hath done it, or see he possesseth it!—but mark how proud he is of it!

The heart of man cannot attend at once to many things: he who fixeth his soul on shew loseth reality; he pursueth bubbles which break in their flight, while he treadeth to earth what would do him honour.

INCONSTANCY.

Nature urgeth thee to inconstancy, O man! therefore guard thyself at all times against it.

Thou art from the womb of thy mother various and wavering; from the loins of thy father inheritest thou instability: how, then, shalt thou be firm?

Those who gave thee a body furnished it with weakness; but he who gave thee a mind, armed thee with resolution: employ it, and thou art wise—be wise, and thou art happy.

Let him who doeth well, beware how he boasteth of it; for rarely is it of his own will.

Is it not the event of an impulse from without?—Born of uncertainty, enforced by accident, dependant

on somewhat else—to these, then, and to accident, is the praise due.

Beware of irresolution in the intent of thy actions, beware of instability in the execution; so shalt thou triumph over two great failings of thy nature.

What reproacheth reason more than to act contrarities? What can suppress the tendencies of these, but firmness of mind?

The inconstant feeleth that he changeth, but he knoweth not why; he seeth that he escapeth from himself, but he perceiveth not how: be thou incapable of change in that which is right, and men will rely upon thee.

Establish unto thyself principles of action, and see that thou ever act according to them.

First know that thy principles are just, and then be thou inflexible in the path of them.

So shall thy passions have no rule over thee: so shall thy constancy ensure unto thee the good thou possessest, and drive from thy door misfortune: anxiety and disappointment shall be strangers to thy gates.

Suspect not evil in any one until thou seest it; when thou seest it, forget it not.

Whoso hath been an enemy, cannot be a friend; for man mendeth not of his faults.

How should his actions be right who hath no rule of life? Nothing can be just which proceedeth not from reason.

The inconstant hath no peace in his soul; neither can any be at ease, whom he concerneth himself with.

His life is unequal, his motions are irregular, his soul changeth with the weather.

To-day he loveth thee, to-morrow thou art detested by him, and why? himself knoweth not wherefore he loved, or wherefore he now hates.

To-day he is a tyrant, to-morrow the servant is less humble, and why?

He who is arrogant without power, will be servile where there is no subjection.

To-day he is profuse, to-morrow he grudgeth unto his mouth that which it should eat; thus it is with him that knoweth not moderation.

Who shall say of the cameleon, he is black, when a moment after the verdure of the grass overspreadeth him?

Who shall say of the inconstant, he is joyful, when his next breath shall be spent in sighing?

What is the life of such a man but the phantom of a dream? in the morning he riseth happy, at noon he is on the rack: this hour he is a God, the next below a worm: one moment he laugheth, the next he weepeth. He now willeth, in an instant he willeth not, and in another, he knoweth not whether he willeth or no.

Yet neither ease nor pain has fixed itself on him—neither is he waxed greater, nor become less—neither hath he had cause for laughter, nor reason for his sorrow: therefore shall none of them abide with him.

The happiness of the inconstant is as a palace built on the surface of the sand; the blowing of the wind carrieth away its foundation: what wonder, then, that it falleth?

But what exalted form is this, that hitherward directs its even, its uninterrupted course; whose foot is on the earth, whose head above the clouds?

On his brow sitteth majesty, steadiness is in his port, and in his heart reigneth tranquillity.

Though obstacles appear in the way, he deigneth not to look down upon them: though heaven and earth oppose his passage, he proceedeth.

The mountains sink beneath his tread: the waters of the ocean are dried up under the sole of his foot.

The tiger throweth herself across his way in vain, the spots of the leopard glow against him unregarded.

He marcheth through the embattled legions: with his hand he putteth aside the terrors of death.

Storms roar against his shoulders, but are not able to shake them; the thunder bursteth over his head in vain; the lightning serveth but to shew the glories of his countenance.

His name is Resolution! he cometh from the utmost part of the earth; he seeth Happiness afar off before him; his eye discovereth her temple beyond the limits of the pole.

He walketh up to it, he entereth boldly, and he remaineth there for ever.

Establish thy heart, O man! in that which is right, and then know the greatest of human praise is to be immutable.

WEAKNESS.

Vain and inconstant as thou art, O child of imperfection! how canst thou be but weak? Is not inconstancy connected with frailty? Can there be vanity without infirmity? Avoid the danger of the one, and thou shalt escape the mischief of the other.

Wherein art thou most weak? in that wherein thou seemest most strong—in that wherein most thou gloriest—even in possessing the thing which thou hast—in using the good that is about thee.

Are not thy desires also frail? or knowest thou even what it is thou wouldst wish? When thou hast obtained what most thou soughtest after, behold it contenteth thee not.

Wherefore loseth the pleasure that is before thee its relish? and why appeareth that which is yet to come the sweeter? Because thou art wearied with the good of this, because thou knowest not the evil of that which is not with thee. Know that to be content is to be happy.

Couldst thou chuse for thyself, would Nature lay before thee all that thine heart could ask for, would happiness then remain with thee? or would joy dwell always in thy gates?

Alas! thy weakness forbiddeth it—thy infirmity declareth against it. Variety is to thee in the place of pleasure; but that which permanently delighteth, must be permanent.

When it is gone, thou repentest the loss of it; though while it was with thee, thou didst despise it.

That which succeedeth it, hath no more pleasure for thee; and thou afterwards quarrellest with thyself for preferring it: behold the only circumstance in which thou errest not.

Is there any thing in which thy weakness appeareth more than in desiring things? It is in the possessing and in the using them.

Good things often cease to be good in our enjoyment of them: what nature meant to be pure sweets, are sources of bitterness to us: from our delights arise pain, from our joys, sorrow.

Be moderate in thy enjoyment, and it shall remain in thy possession: let thy joy be founded on reason, and to its end shall sorrow be a stranger.

The delights of love are ushered in by sighs, and

they terminate in languishment and dejection; the object thou burnest for nauseates with satiety, and no sooner hadst thou possessed it, but thou wert weary of its presence.

Join esteem to thy admiration; unite friendship with thy love; so shalt thou find in the end that content surpasseth raptures; that tranquillity is of more worth than ecstacy.

Nature hath given thee no good without its admixtures of evil; but it hath given thee also the means of throwing off the evil from it.

As joy is not without its allay of pain, so neither is sorrow without its portion of pleasure. Joy and grief, though unlike, are united; our own choice only can give them to us entire.

Melancholy itself often giveth delight; and the extremity of joy is mingled with tears.

The best things in the hand of a fool may be turned to his destruction; and out of the worst the wise will find the means of good.

So blended is weakness in thy nature, O man! that thou hast no strength, either to be good or to be evil entirely: rejoice that thou canst not excel in evil, and let the good that is within thy reach content thee.

The virtues are allotted to various stations: seek not after impossibilities, nor grieve that thou canst not possess them all.

Wouldst thou at once have the liberality of the rich, and the contentment of the poor? or should the wife of thy bosom be despised, because she showeth not the virtues of the widow?

If thy father sink before thee in the divisions of thy country, can at once thy justice destroy him, and thy duty save his life?

If thou behold thy brother in the agonies of a slow death, is it not mercy to put a period to his life? and is it not also death to be his murderer?

(To be continued.)

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ON TEMPERANCE.

In dissuading from gluttony, the most influential course will be, to shew the good effect of temperance.

It is proverbial, that TEMPERANCE IS THE BEST PHYSICIAN. There is scarcely a chronical complaint, incident to the human body, but may be removed by it, and by changing the quality of the food. All things are not food for man; nor are the same things food for all men alike. It is said, that what does not poison must feed—the phrase is correct; and the same reversed, that what does not feed must poison. Under the common modes of supplying the stomach in this country, the body is made a constant seat of warfare between this feeding and poisoning matter; and but few of those born, live out what is termed a natural period of life. There is no saying to what extent that natural period would extend, if the body were supplied with nothing but wholesome food, in no more than necessary quantities; but it may be justly said, that now *all deaths are premature*. A vegetable diet will cure most of the complaints that are brought on by animal diet, such as asthma, gout, bilious suffusions, and local pains of almost every kind. Vegetable oils, in the aggregate, are far more wholesome and nourishing than animal oils, such as fats of all kinds and butter: these animal oils are evidently so much poisoning matter thrown upon the stomach; and it is a matter much to be lamented, that custom has made those things the most alluring to the eyes, the palate, and other senses, which are most poisonous in the end to our bodies. Nothing but a due investigation of their qualities and their effects, combined with a strong re-

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solution to reject them, can sustain us in the necessary abstinence.

There is no precise rule of diet suited to all men alike, either in quantity or quality: every one should study and experiment upon what quantity and what quality procures him the greatest degree of health and strength. Nothing more easy to do, where a choice can be made: and this is the right way to make every man his own physician. All drugs are so many poisons, and are never necessary, where temperance and a prudent choice of food prevail. We first engender disease by bad air, improper food, &c.; and then we require drugs to produce a violent motion in the body, to expel the enemy we have suffered to enter. We suffer two enemies to combat each other within us, and our bodies are often laid desolate by their struggles and conflagrations.

An *asthma* is a generation of morbid matter, by throwing upon the stomach an improper food, animal food, fats, butter, &c., which it is too weak to digest and expel. This morbid matter generates inflammations; and hence, by the operation of particular airs, sore throats and many other complaints are produced.—The person who feeds upon wholesome vegetables, is never subject to any disease of the kind; and a year of such a diet will cure the most inveterate asthma, which is found incurable by drugs, so long as it is constantly fed with improper food.

Gout is a disease so far differing from asthma, that it happens to the strongest stomachs. A super abundance of harsh food is digested and thrown into the system, or ducts of the body, beyond what can be well carried off; and hence, fixed concretions of calcareous matter accumulate at the extremities, and about the joints, which stop the necessary circulation of the fluids, and produce those racking pains which are felt in this disease. Thus it is clear, that the only remedy for this disease is, the dispersion of these concretions, by temperance, or by some violent motions. And thus it may be clearly seen, why this disease is periodical. It is produced by throwing a super-abundance of food on the stomach to gratify the palate. Temperance, or a resort to vegetable food, will reduce it in its worst state. It is a law in the motion of matter, that fluids become fixed in the same degree as their motion is impeded.—Thus, an undue accumulation of fixed matter in the body generates disease: and that species of temper-

ance, which supplies the body with no more food than it can convert to a fluid and regularly expel, keeps up a regular state of health, or a healthy action of the fluids of the body, free from pain. All pain is an undue pressure or interruption of fluids at some particular part. Even the pain of hunger is an action, a pressure, of the gastric juice upon the coat of the stomach, from the want of food to act upon.

All animal food has a tendency to ossify, to produce calcareous matter, by the generation of heat in the body: vegetables act in a contrary way, and carry off calcareous matter by absorbing it. It is thus that lime improves the soil on which vegetables grow, and destroys the insects that are feeding on those vegetables: for lime is nothing more than animal ossification. The very stone which is burnt to produce it, is, in the first instance, the ossifications of sea animals petrified, and the petrifaction again reduced by fire; so that every atom of lime that is used, has once formed a part of some animal.

The process by which temperance reduces the diseases of asthma, gout, and all inflammatory concretions, is by withholding the supplies that sustain them: and if, in addition to temperance, the food taken be sought as a specific for the disease, the cure is doubly sure. All vegetable matter has a tendency to absorb and carry off the more foul parts of animal matter; and thus a resort to vegetables, when under any disease of the body that arises from a congregation of morbid matter, so changes the fluids, that they act upon and reduce that morbid matter, and will, if sufficiently persisted in, clear away all obstructions, and establish a perfect and healthful circulation and expulsion of the fluids. This is not only the law of motion in the human body; but is the same in every thing that comes under our observation.

The advantages of temperance, and a knowledge of the quality of the food we consume, are great in relation to human happiness, beyond all conception to ignorant persons, or those who do not experiment upon the matter. The pampered glutton knows nothing of health: his pleasure consists of torpidity: and an empty stomach is to him a state of pain. The temperate person, who finds a little sufficient to support him in health and strength, knows nothing of the pain of hunger, within moderate lapses of time; because, as he eats for no other purpose than to feed the body, the difference as to quantity of matter in the stomach is

scarcely felt; he can only suffer from oppressing it with too great a quantity; or by an absolute want of a sufficiency to keep up the due motion of his fluids.

In vain is temperance preached, unless the evils of excess be preached with it. Mankind is more disposed to pursue excesses than any other animal; and though he boasts of reason as his peculiar possession, he is, in the aggregate of pursuits, the most unreasonable. But it fortunately happens, that his character is to be improved by education; and to pursue that improvement is philanthropy in the teacher, and wisdom in the learner: whilst, to preserve the health, to be uniformly strong and free from pain, is the first principle of a wise man. The temperately fed labourer, who has enough of wholesome food, enough of necessary and comfortable clothing, a sound dwelling, and no vices about him,—he! he is the rich man, the happy man, the wise man. Pampered idleness knows no pleasures, no pleasurable sensations, that can compete with those of such a man. And if, to his frugality, he adds a constant mental feast, by studying the nature of things that pass his view, life becomes to him one unvaried scene of happiness. He is the good, the virtuous man.

THE ECONOMY OF HUMAN LIFE.

(*Continued from p.* 176.)

OF THE INSUFFICIENCY OF KNOWLEDGE.

If there is any thing lovely—if there is any thing desirable—if there is any thing within the reach of man that is worthy of praise, is it not knowledge? and yet who is it that attaineth to it?

The statesman proclaimeth that he hath it; the ruler of the people claimeth the praise of it: but findeth the subject that he possesseth it?

Evil is not requisite to man, neither can vice be necessary to be tolerated; yet how many evils are permitted by the connivance of the laws?—how many crimes committed by the decrees of the council?

But be wise, Oh ruler! and learn, Oh thou that art to command the nations! one crime authorised by thee is worse than the escape of ten from punishment.

When thy people are numerous: when thy sons in-

crease about thy table, sendest thou them not out to slay the innocent, and to fall before the sword of him whom they have not offended?

If the object of thy desires demandeth the lives of a thousand, sayest thou not, I will have it? Surely, thou forgettest that he who created thee, created also these; and that their blood is as rich as thine.

Sayest thou that justice cannot be executed without wrong? Surely thine own words condemn thee.

Thou who flatterest with false hopes the criminal, that he may confess his guilt, art thou not unto him a criminal? or is thy guilt the less, because he cannot punish it?

When thou commandest to the torture him who is but suspected of ill, darest thou to remember that thou mayest rack the innocent?

Is thy purpose answered by the event? Is thy mind satisfied by his confession? Pain will enforce him to say what is not, as easy as what is: and anguish hath caused Innocence to accuse herself.

That thou mayest not kill him without cause, thou doest worse than kill him: that thou mayest prove whether he be guilty, thou destroyest him innocent.

Oh blindness to all truth! Oh insufficiency of the wisdom of the wise! know when thy judge shall bid thee account for this, then shalt thou wish ten thousand guilty to have gone free, rather than one innocent to stand forth against thee.

Insufficient as thou art to the maintenance of justice, how shalt thou arrive at the knowledge of truth? how shalt thou ascend to the footstep of her throne?

As the owl is blinded by the radiance of the sun, so shall the bright countenance of Truth dazzle thee in thy approaches.

If thou wouldst mount up into her throne, first bow thyself at her footstool—if thou wouldst arrive at the knowledge of her, first inform thyself of thine own ignorance.

More worth is she than pearls, therefore seek her carefully: the emerald, and the sapphire, and the ruby, are as dirt beneath her feet; therefore pursue her manfully.

The way to her is labour: attention is the pilot that must conduct thee into her ports: but weary not in the way, for when thou art arrived at her, the toil shall be to thee for pleasure.

Say not unto thyself, behold truth breedeth hatred, and I will avoid it: dissimulation raiseth friends, and

I will follow it: are not the enemies made by truth better than the friends obtained by flattery?

Naturally doth man desire the truth, yet, when it is before him, he will not apprehend it; and if it force itself upon him, is he not offended at it?

The fault is not in truth, for that is amiable; but the weakness of man beareth not its splendour.

When thou givest an oath—when thou swearest thou wilt not deceive, behold it spreadeth shame upon thy face, and upon the face of him that receiveth it! learn to be just, and repentance may be forgotten—learn to be honest, and oaths are unnecessary.

The shorter follies are the better; say not therefore to thyself, I will not play the fool by halves.

He that beareth his own faults with patience, shall reprove another with boldness.

He that giveth a denial with reason, shall suffer a repulse with moderation.

If thou art suspected, answer with freedom: whom shall suspicion affright except the guilty?

The tender of heart is turned from his purpose by supplications; the proud is rendered more obstinate by entreaty: the sense of thine insufficiency commandeth thee to hear; but to be just thou must hear without thy passions.

MISERY.

Feeble and insufficient as thou art, Oh man! in good: frail and inconsistent as thou art in pleasure, yet is there a thing in which thou art strong and unshaken—its name is Misery

It is the character of thy being, the prerogative of thy nature: in thy breast alone it resideth; without thee there is nothing of it; and behold, what is its source, but thine own passions?

Nature that gave thee these, gave thee also reason to subdue them; exert it, and thou shalt trample them under thy feet.

Thine entrance into the world, is it not shameful? thy destruction, is it not glorious? Lo! men adorn the instruments of death with gold and gems, and wear them above their garments.

He who begetteth a man, hideth his face; but he who killeth a thousand, is honoured.

Know thou, notwithstanding, that in this is error: custom cannot alter the nature of truth, neither can

the opinion of man destroy justice: the glory and the shame are misplaced.

There is but one way for man to be produced; there are a thousand by which he may be destroyed.

There is no praise or honour to him who giveth being to another; but triumphs and empire are the rewards of murder.

Yet he who hath many children hath as many blessings; and he who hath taken away the life of another, shall not enjoy his own.

While the savage curseth the birth of his son, and blesseth the death of his father, doth he not call himself a monster?

Enough of evil is allotted unto man; but he maketh it more while he lamenteth it.

The greatest of all human ills is sorrow; too much of this thou art born unto: add not unto it by thine own perverseness.

Grief is natural to thee, and is always about thee: pleasure is a stranger, and visiteth thee but at times: use well thy reason, and sorrow shall be cast behind thee: be prudent, and the visits of joy shall remain long with thee.

Every part of thy frame is capable of sorrow; but few and narrow are the paths that lead to delight.

Pleasures can be admitted only simply; but pains rush in a thousand at a time.

As the blaze of straw fadeth as soon as it is kindled; so passeth away the brightest of joy, and thou knowest not what is become of it.

Sorrow is frequent; pleasure is rare; pain cometh of itself; delight must be purchased; grief is unmixed; but joy wanteth not its allay of bitterness.

As the soundest health is less perceived than the lightest malady, so the highest joy touches us less deep than the smallest sorrow.

We are in love with anguish—we often fly from pleasure; when we purchase it, costeth it not more than it is worth?

Reflection is the business of man: a sense of his state is his first duty: but who remembereth himself in joy? Is it not in mercy, then, that sorrow is allotted unto us?

Man foreseeth the evil that is to come: he remembereth it when it is past; he considereth not that the thought of affliction woundeth deeper than the affliction itself: think not of thy pain but when it is upon thee, and thou shalt avoid what most would hurt thee.

He who weepeth before he needeth, weepeth more than he needeth, and why? but that he loveth weeping.

The stag weepeth not till the spear is lifted up against him; nor do the tears of the beaver fall till the hound is ready to seize him: man anticipateth death by the apprehension of it; and the fear is greater misery than the event itself.

Be always prepared to give an account of thine actions, and the best death is that which is the least premeditated.

OF JUDGMENT.

The greatest bounties given to man are judgment and will: happy is he who misapplieth them not.

As the torrent that rolleth down the mountains destroyeth all that is borne away by it; so doth common opinion overwhelm reason in him who submitteth to it, without saying, "What is thy foundation?"

See that what thou receivest as truth, be not the shadow of it; what thou acknowledgest as convincing, is often but plausible: be firm, be constant, determine for thyself; so shalt thou be answerable only for thine own weakness.

Say not that the event proveth the wisdom of the action: remember man is not above the reach of accidents.

Condemn not the judgment of another, because it differeth from thine own; may not even both be in an error?

When thou esteemest a man for his titles, and contemnest the stranger because he wanteth them, judgeth thou not of the camel by his bridle?

Think not thou art revenged of thine enemy when thou slayest him—thou puttest him beyond thy reach—thou givest him quiet, and thou takest from thyself all means of hurting him.

Was thy mother incontinent, and grieveth it thee to be told of it? Is frailty in thy wife, and art thou pained at the reproach of it? he who despiseth thee for it, condemneth himself: art thou answerable for the vices of another.

Disregard not a jewel because thou possessest it;

neither enhance thou the value of a thing because it is another's: possession to the wise addeth to the price of it.

Honour not thy wife the less, because she is in thy power: and despise him that hath said, "Wouldst thou love her less? marry her!" What hath put her into thy power, but her confidence in thy virtue?—Shouldst thou love her less for being more obliged to her?

If thou wert just in thy courtship of her; though thou neglectest her while thou hast her, yet shall her loss be bitter to thy soul.

He who thinketh another best only because he possesseth her; if he be not wiser than thee, at least he is more happy.

Weigh not the loss thy friend hath suffered by the tears he sheddeth: the greatest griefs are oft above these expressions of them.

Esteem not an action because it is done with noise and pomp: the noblest mind is that which doth great things, and is not moved in the doing them.

Fame astonisheth the ear of him who heareth it; but tranquillity rejoiceth the heart that is possessed of it.

Attribute not the good actions of another to bad causes: thou canst not know his heart; but the world will know by this that thine is full of envy.

There is not in hypocrisy more vice than folly: to be honest is as easy as to seem so.

Be more ready to acknowledge a benefit than to revenge an injury; so shalt thou have more benefits than injuries done unto thee.

Be more ready to love than to hate; so shalt thou be loved by more than hate thee.

Be willing to commend, and be slow to censure; so shall praise be upon thy virtues, and the eye of enmity shall be blind to thy imperfections.

When thou dost good, do it because it is good, not because men esteem it: when thou avoidest evil, fly it because it is evil, not because men speak against it: be honest for love of honesty, and thou shalt be uniformly so: he that doth it without principle is wavering.

Wish rather to be reproved by the wise, than to be applauded by him who hath no understanding: when they tell thee of a fault, they suppose that thou canst improve; the other, when he praiseth thee, thinketh thee like unto himself.

Accept not an office for which thou art not qualified, lest he who knoweth more of it, despise thee.

Instruct not another in that wherein thyself art ignorant: when he seeth it, he shall upbraid thee.

Expect not a friendship with him who hath injured thee; he who suffereth the wrong may forgive it; but he who doeth it, it never will be well with him

Lay not too great obligations on him thou wishest to be thy friend; behold, the sense of them will drive him from thee; a little benefit alienateth friendship; a great one maketh an enemy.

Nevertheless, ingratitude is not in the nature of man, neither is his anger irreconcileable: he hateth to be put in mind of a debt he cannot pay: he is ashamed in the presence of him whom he hath injured.

Repine not at the good of a stranger, neither rejoice thou in the evil that befalleth thine enemy: wishest thou that others should do thus by thee?

Wouldst thou enjoy the good-will of all men; let thine own benevolence be universal. If thou obtainest it not by this, no other means could give it thee; and know, though thou hast it not, thou hast the greater pleasure of having merited it.

PRESUMPTION.

Pride and meanness seem incompatible; but man reconcileth contrarieties: he is at once the most miserable, and the most arrogant of all creatures.

Presumption is the bane of reason—it is the nurse of error; yet it is congenial with reason in us.

Who is there that judgeth not either too highly of himself, or thinketh too meanly of others?

What is the origin of superstition? and whence arises false worship? from our presuming to reason about what is above our reach—to comprehend what is incomprehensible.

Limited and weak as our understandings are, we employ not even their little forces as we ought.

Man, who is truly but a mote in the wide expanse, believeth the whole earth and heaven created for him: he thinketh the whole frame of nature hath interest in his well being.

As the fool, while the images tremble on the bosom of the water, thinketh that trees, towns, and the wide

horison are dancing to do him pleasure; so man, while nature performs her destined course, believes that all her motions are but to entertain his eye.

While he courts the rays of the sun to warm him, he supposeth it made only to be of use to him; while he traceth the moon in her mighty path, he believeth she was created to do him pleasure.

Fool to thine own pride, be humble! know thou art not the cause why the world holdeth its course: for thee are not made the vicissitudes of summer and winter.

No change would follow if thy whole race existed not: thou art but one among millions that are blessed in it.

How many things have been rejected which are now received as truths? How many now received as truths shall in their turn be despised? of what then can man be certain?

Do the good that thou knowest, and happiness shall be unto thee: virtue is more thy business here than wisdom.

Truth and falsehood, have they not the same appearance in what we understand not? What then but our presumption can determine between them?

We easily believe what is above our comprehension; or we are proud to pretend it, that we may appear to have understanding; is not this folly and arrogance?

Say not that truth is established by years, or that in a multitude of believers there is certainty.

One human proposition hath as much authority as another, if reason maketh not the difference.

COVETOUSNESS.

Riches are not worthy a strong attention; an earnest care of obtaining them is therefore unjustifiable.

The desire of what man calleth good, the joy he taketh in possessing it, is grounded only in opinion; take not up that from the vulgar: examine the worth of things thyself, and thou shalt not be covetous.

An immoderate desire of riches is a poison lodged in the mind; it contaminates and destroys every thing that is good in it: it is no sooner rooted there, than all virtue, all honesty, all natural affection fly before the face of it.

The covetous would sell his children for gold; his parents might die ere he would open his coffer—nay, he considereth not himself in respect of it: in the search of happiness he maketh himself unhappy.

As the man who selleth his house to purchase ornaments for the embellishment of it; even so is he who giveth up peace in the search of riches, in hope that he may be happy in enjoying them.

Where covetousness reigneth, know that the mind is poor. Who so accounteth not riches the principal good of man, will not throw away all other goods in the pursuit of them.

Whoso feareth not poverty as the greatest evil of his nature, will not purchase to himself all other evils in the avoiding of it.

Thou fool, is not virtue more worth than riches? Is not guilt more base than poverty? Enough for his necessities are in the power of every man: be content with it, and thy happiness shall smile at the sorrows of him who heapeth up more.

Nature hath hid gold beneath the earth, as unworthy to be seen; silver hath she placed where thou trampiest it under thy feet: meaneth she not by this to inform thee, that gold is not worthy regard—that silver is beneath thy notice?

Covetousness burieth under the ground millions of wretches; they dig for their hard masters what returneth the injury—what maketh them more miserable than these their slaves.

The earth is barren of good things where she hoardeth up treasure; where gold is in her bowels, there no herb groweth.

As the horse findeth not there his grass, or the mule his provender—as the fields of corn laugh not on the sides of the hills—as the olive holdeth not forth there her fruits, nor the vine her clusters; even so no good dwelleth in the breast of him whose heart broodeth over his treasure.

Riches are servants to the wise; but they are tyrants over the mind of the fool.

The covetous serveth his gold; it serveth not him; he possesseth his wealth as the sick doth a fever; it burneth and tortureth him, and will not quit him until death.

Hath not gold destroyed the virtue of millions? Did it ever add to the goodness of any?

Is it not most abundant with the worst of men?

Wherefore then shouldst thou desire to be distinguished by possessing it?

Have not the wisest been those who have had least of it? and is not wisdom happiness?

Have not the worst of thy species possessed the greatest portions of it? and hath not their end been miserable?

Poverty wanteth many things; but covetousness denieth itself all.

The covetous can be good to no man; but he is to none so cruel as to himself.

Be industrious to procure gold, and be generous in the disposal of it: man never is so happy as when he giveth happiness unto another.

PROFUSION.

If there be a vice greater than the hoarding up of riches, it is the employing them to useless purposes.

He that prodigally lavisheth that which he hath to spare, robbeth the poor of what nature giveth them a right unto.

He who squandereth away his treasure, refuseth the means to do good; he denieth himself the practice of virtue, whose reward is in their hand, whose end is no other than his own happiness.

It is more difficult to be well with riches, than to be at ease under the want of them: man governeth himself much easier in poverty than in abundance.

Poverty requireth but one virtue (patience) to support it: the rich, if he have not charity, temperance, prudence, and many more, is guilty.

The poor hath only the good of his own state committed unto him; the rich is entrusted with the welfare of thousands.

He who giveth away his treasure, wisely giveth away his plagues; he that retaineth their increase, heapeth up sorrows.

Refuse not unto the stranger that which he wanteth; deny not unto thy brother even that which thou wantest thyself.

Know there is more delight in being without what thou hast given, than in possessing millions which thou knowest not the use of.

REVENGE.

The root of revenge is in the weakness of the mind; the most abject and timorous are the most addicted to it.

Who torture those they hate, but cowards? Who murder those they rob, but women?

The feeling an injury must be previous to the revenging it; but the noble mind disdaineth to say, "It hurts me."

If the injury is not below thy notice, he that doth it unto thee maketh himself so; wouldst thou enter the lists with thine inferior?

Disdain the man who attempteth to wrong thee; contemn him who would give thee disquiet.

In this thou not only preservest thine own peace, but thou inflictest all the punishment of revenge, without stooping to employ it against him.

As the tempest and the thunder affect not the sun or the stars, but spend their fury on stones and trees below, so injuries ascend not to the minds of the great, but waste themselves on those who offer them.

Poorness of spirit will actuate revenge; greatness of mind despiseth the offence, nay, it doth good unto him who intended to have disturbed it.

Why seekest thou vengeance, Oh man! with what purpose is it that thou pursuest it? thinkest thou to pain thine adversary by it? know that thyself feelest its greatest torment.

Revenge gnaweth the heart of him who is infected with it; while he against whom it is intended, remaineth easy.

It is unjust in the anguish it inflicts; therefore nature intended it not for thee: needeth he who is injured more pain? or ought he to add force to the affliction which another hath cast upon him?

The man who meditateth revenge is not content with the mischief he hath received: he addeth to his anguish the punishment due unto another; while he whom he seeketh to hurt goeth his way laughing: he maketh himself merry at this addition to his misery.

Revenge is painful in the intent, and it is dangerous in the execution: seldom doth the axe fall where he who lifted it up intended; and he remembereth not that it must recoil against him.

Whilst the revengeful seeketh his enemy's hurt, he

oftentimes procureth his own destruction; while he aimeth at one of the eyes of his adversary, lo! he putteth out both his own.

If he attain not his end, he lamenteth it; if he succeed, he repenteth of it. The fear of justice taketh away the peace of his own mind; the care to hide him from it destroyeth that of his friend.

Can the death of thine adversary satiate thy hatred? Can the setting him at rest restore thy peace.

Wouldst thou make him sorry for his offence, conquer him and spare him; in death he oweth not thy superiority, nor feeleth he more the power of thy wrath.

In revenge there should be a triumph of the avenger; and he who hath injured him should feel his displeasure; he should suffer pain from it, and should repent him of the cause.

This is revenge inspired from anger; but that which maketh the greatest, is contempt.

Murder for an injury ariseth only from cowardice: he who inflicteth it, feareth that the enemy may live and avenge himself.

Death endeth the quarrel; but it restoreth not the reputation: killing is an act of caution, not of courage: it is safe, but it is not honourable.

There is nothing so easy as to revenge an offence; but nothing is so honourable as to pardon it.

The greatest victory man can obtain is over himself: he that disdaineth to feel an injury, retorteth it upon him who offereth it.

When thou meditatest revenge, thou confessest that thou feelest the wrong: when thou complainest, thou acknowledgest thyself hurt by it; meanest thou to add this triumph to the pride of thine enemy?

That cannot be an injury which is not felt: how then can he who despiseth it revenge it?

If thou think it dishonourable to bear an offence, more is in thy power—thou mayest conquer it.

Good offices will make a man ashamed to be thine enemy. Greatness of mind will terrify him from the thought of hurting thee.

The greater the wrong, the more glory is in pardoning it; and by how much more justifiable would be revenge, by so much the more honour is in clemency.

Hast thou a right to be a judge in thine own cause; to be a party in the act, and yet to pronounce sentence on it? Before thou condemnest, let another say it is just.

The revengeful is feared, and therefore he is hated; but he that is endowed with clemency, is adored. The praise of his actions remaineth for ever, and the love of the world attendeth him.

CRUELTY, HATRED, AND ENVY.

Revenge is detestable; what, then, is cruelty? lo! it possesseth the mischiefs of the other, but it wanteth even the pretence of its provocations.

Men disown it as not of their nature: they are ashamed of it as a stranger to their hearts. Do they not call it inhumanity?

Whence, then, is her origin? unto what that is human oweth she her existence? Her father is fear; and behold dismay, is it not her mother?

The hero lifteth his sword against the enemy that resisteth; but no sooner doth he submit, than he is satisfied.

It is not in honour to trample on the object that feareth; it is not in virtue to insult what is beneath it: subdue the insolent and spare the humble, and thou art at the height of victory.

He who wanteth virtue to arrive at this end; he who hath not courage to ascend thus into it; lo! he supplieth the place of conquest by murder, of sovereignty by slaughter.

He who feareth all, striketh at all: why are tyrants cruel, but because they live in terror?

The cur will tear the carcase, though he dare not look it in the face while living; but the hound that hunteth it to death, mangleth it not afterwards.

That thou mayest not be cruel, set thyself too high for hatred: that thou mayest not be inhuman, place thyself above the reach of envy.

Every man may be viewed in two lights; in one he will be troublesome, in the other less offensive: chuse to see him in that in which he least hurteth thee, then shalt thou do no hurt unto him.

(To be continued.)

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SENECA, ON TEMPERANCE, AS CONTRASTED WITH SENSUALITY.

A SENSUAL LIFE IS A MISERABLE LIFE.

The sensuality that we here treat of, falls naturally under the head of luxury, which extends to all the excesses of gluttony, lust, effeminacy of manners, and, in short, to whatever concerns the pampering or excessive gratification of the body.

To begin with the pleasures of the palate, that deal with us like Egyptian thieves, strangling those they embrace, what shall we say of the luxuries of Momentanus and Apicius, who entertained their very souls in the kitchen: they have the choicest music for their ears, the most diverting spectacles for their eyes, the choicest variety of meats and drinks for their palates. What is all this, I say, but a merry madness? It is true, they have their delights, but not without heavy and anxious thoughts, even in their very enjoyments; beside that, they are followed with repentance, and all their frolics are little more than the laughter of so many people out of their wits. Their felicities are full of disquiet, and neither sincere, nor well grounded; but they have need of one pleasure to support another, and of new prayers to forgive the errors of their former. Their life must needs be wretched, that get with great pains what they keep with greater. One diversion overtakes another, hope excites hope, ambition begets ambition; so that they only change the matter of their miseries, without seeking any end of them, and shall never be without either prosperous or unhappy causes of disquiet. What if a body might have all the pleasures in the world for the asking? Who would so much unman himself as by accepting

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of them, to desert his mind, and become a perpetual slave to his senses? Those false and miserable palates, that judge of meats by the price and difficulty of getting them, not by the healthfulness of their quality, or taste; they eat that they may vomit, and vomit that they may eat again. They cross the seas for varieties, and when they have swallowed them, they will not so much as give them time to digest. Wheresoever nature has placed men, she has provided them with aliment, but we rather chuse to irritate hunger by expence, than to allay it at an easier rate. What is it that we plough the seas for, or arm ourselves against men and beasts? To what end do we toil and labour, and pile bags upon bags? We may enlarge our fortunes, but we cannot our bodies; so that it does but spill and run over, whatsoever we take more than we can hold. Our forefathers, by force of whose virtues we are now supported in our vices, lived every jot as well as we, when they provided and dressed their own meat with their own hands, lodged upon the ground, and were not as yet come to the vanity of gold and gems: when they swore by their earthen gods, and kept their oath, though they died for it. Did not our consuls live more happily, when they cooked their own meat with those victorious hands that had conquered so many enemies, and won so many laurels? Did not they live more happily, I say, than our Apicius, that corrupter of youth, and plague of the age he lived in, who, after he had spent a prodigious fortune upon his belly, poisoned himself for fear of starving, when he had two hundred and fifty thousand crowns in his coffers? Which may serve to shew us, that it is the mind, and not the sum, that makes any man rich; when Apicius, with all this treasure, counted himself in a state of beggary, and took poison to avoid that condition, which another would have prayed for. But why do we call it poison, which was the most wholesome draught of his life? His daily gluttony was poison rather, both to himself and others. His ostentation on that head was intolerable; and so was the infinite pains he took to mislead others, by his example, who went fast enough of themselves, without driving.

It is a shame for a man to place his felicity in those entertainments and appetites, that are stronger in brutes. Do not beasts eat with a better stomach? Have they not more satisfaction in their passions? and they have not only a quicker relish of their plea-

sures, but they enjoy them without either scandal or remorse. If sensuality were happiness, beasts were more happy than men; but human felicity is lodged in the mind, not in the flesh. They who deliver themselves up to luxury, are still either tormented with too little, or oppressed with too much; and equally miserable, in being either deserted, or overwhelmed. They are like men in a dangerous sea, one while cast upon a rock, and another while swallowed up in a whirlpool; and all this from a mistake of not distinguishing good from evil. The huntsman, who with much labour and hazard takes a wild beast, runs as great a risk afterwards in the keeping of him, for he may tear the throat of his master; and it is the same with inordinate pleasures: the more in number, and the greater they are, the more general and absolute a slave is the servant of them. Let the common people pronounce him as happy as they please, he pays his liberty for his delights, and sells himself for what he buys.

Let any man take a view of our kitchens, the number of our cooks, and the variety of our meats, will he not wonder to see so much provision made for one belly? We have as many diseases as we have cooks, or meats; and the service of the appetite is the study now in vogue. To say nothing of our trains of lacqueys, and our troops of caterers and sewers. Astonishing! that ever one belly should employ so many people! How nauseous and fulsome are the surfeits that follow these excesses? Simple meats are out of fashion, and all are collected into one; so that the cook does the office of the stomach, nay, and of the teeth, too, for the meat looks as if it were chewed before hand; here is the luxury of all tastes in one dish, and more like a vomit than a soup. From these compounded dishes arise compounded diseases, which require compounded medicines. It is the same thing with our minds, that it is with our tables; simple vices are cured by simple counsels, but a general dissolution of manners is hardly overcome: we are overrun with a public as well as with a private madness. The physicians of old understood little more than the virtue of some herbs to stop blood, or heal a wound: and their firm and healthful bodies needed little more, before they were corrupted by luxury and pleasure, and when it once came to that, their business was not to lay hunger, but to provoke it, by a thousand inventions and sauces. That which was aliment to a craving stomach,

is become a burden to a full one. From hence come paleness, trembling, and worse effects from crudities than famine; a weakness in the joints, the belly stretched, suffusion of bile, torpor of the nerves, and a palpitation of the heart. To say nothing of the megrims, torments of the eyes and ears, head ache, gout, scurvy, several sorts of fevers and putrid ulcers, with other diseases, that are but the punishment of luxury. So long as our bodies were hardened with labour, or tired with exercise, our food was plain and simple; many dishes have made many diseases.

It is an ill thing for a man not to know the measure of his stomach, nor to consider, that men do many things in their drink that they are ashamed of sober: drunkenness being nothing else than a voluntary madness. It emboldens men to do all sorts of mischiefs, it both irritates wickedness, and discovers it; it does not make men vicious, but it shews them to be so. It makes him that is insolent, prouder; him that is cruel, fiercer; it takes away all shame. He that is peevish breaks out presently into ill words and blows. To say nothing of the crudities and diseases that follow upon this distemper, consider the public mischiefs it has done. How many warlike nations and strong cities, that have stood invincible to attacks and sieges, has drunkenness overcome? Is it not a great honour to drink the company dead? a magnificient virtue to swallow more wine than the rest, and yet at last to be outdone by a hogshead? What shall we say of those men, that invert the offices of day and night? as if our eyes were only given us to make use of in the dark.—Is it day? it is time to go to bed! Is it night? it is time to rise! Is it towards morning? let us go to supper! When other people lie down, they rise; and lie till the next night, to digest the debauch of the previous day. It is an argument of clownery, to do as other people do. Luxury steals upon us by degrees; first, it shews itself in a more than ordinary care of our bodies, it slips next into the furniture of our houses, and it gets then into the fabric, curiosity, and expence of the house itself. It appears, lastly, in the fantastical excesses of our tables. We change and shuffle our meats, confound our sauces, serve that in first that used to be the last, and value our dishes, not for the taste, but for the rarity. Nay, we are so delicious, that we must be told when we are to eat or drink, when we are hungry or weary; and we cherish some vices, as proofs and arguments of our happiness. The most

miserable mortals are they, that deliver themselves up to their palates, or to their lusts: the pleasure is short, turns presently nauseous, and the end of it is either shame or repentance. It is a brutal entertainment, and unworthy of a man, to place his felicity in the service of his senses. As to the wrathful, the contentious, the ambitious, though the distemper be great, the offence has yet something in it that is manly. But the basest of prostitutes are those that dedicate themselves wholly to lust; what with their hopes and fears, anxiety of thought, and perpetual disquiets, they are never well, full nor fasting.

What a deal of business is now made about our houses and diet, which was at first both plain and of little expence? Luxury led the way, and we have employed our wits in aid of our vices. First, we desired superfluities; our next step was to wickedness; and, in conclusion, we delivered up our minds to our bodies, and so became slaves to our appetites, which before were our servants, and are now become our masters. What was it that brought us to the extravagance of embroideries, perfumers, tire-women, &c.? We passed the bounds of nature, and launched out into superfluities, inasmuch, that it is now-a-days only for beggars and clowns to content themselves with what is sufficient; our luxury makes us insolent and mad. We take upon us like princes, and fly out for every trifle, as if there were life and death in the case. What a madness is it for a man to lay out an estate upon a table, or a cabinet; a patrimony upon a pair of pendents; and, to inflame the price of curiosities, according to the hazard either of breaking or losing them. How long shall we covet and oppress, enlarge our possessions, and account that too little for one man, which was formerly enough for a nation? Our luxury is as insatiable as our avarice. Where is that lake, that sea, that forest, that spot of land, that is not ransacked to gratify our palate? The very earth is burthened with our buildings; not a river, nor a mountain escapes us. Oh that there should be such boundless desires in our little bodies! would not fewer lodgings serve us? We can lie but in one, and where we are not, that is not properly ours. What with our hooks, snares, nets, dogs, &c., we are at war with all living creatures; and nothing comes amiss, but that which is either too cheap, or too common; and all this to gratify a fantastical palate. Our avarice, our ambition, our lusts, are insatiable; we enlarge

our possessions, swell our families, we rifle sea and land for matter of ornament and luxury. A bull contents himself with one meadow, and one forest is enough for a thousand elephants; but the little body of a man devours more than all other living creatures. We do not eat to satisfy hunger, but ambition; we are dead while we are alive; and our houses are so much our tombs, that a man might write our epitaphs upon our very doors.

A voluptuous person, in fine, can neither be a good man, a good patriot, nor a good friend; for he is transported with his appetites, without considering that the lot of man is the law of nature. A good man will stand his ground, receive wounds, glory in his scars, and in death itself, with that divine precept always in his mind—"Follow good." Whereas he that complains, and groans, must yield, nevertheless, and do his duty, though in spite of his heart. Now, what a madness is it for a man to chuse rather to be lugged, than to follow, and vainly to contend with the calamities of human life? Whatever is laid upon us by necessity we should receive generously; for it is foolish to strive with what we cannot avoid. He that does this shall be free, safe, and quiet: all his actions shall succeed to his wish; and what can any man desire more, than to want nothing from without, and to have all things desirable within himself? Pleasures do but weaken our minds, and send us for our support to fortune, who gives us money only as the wages of slavery. We must stop our eyes and our ears. Ulysses had but one rock to fear, but human life has many. —Every city, nay, every man is one, and there is no trusting even to our nearest friends. Deliver me from the superstition of taking those things which are light and vain, for felicities!

There is not any thing that is necessary to us, but we have it either cheap, or gratis; and this is the provision that nature hath made for us, whose bounty was never wanting to our needs. It is true the belly craves, and calls upon us, but then a small matter contents it: a little bread and water is sufficient, and all the rest is but superfluous. He that lives according to reason shall never be poor; and he that governs his life by opinion, shall never be rich; for nature is limited, but fancy is boundless. As for meat, clothes, and lodging, a little feeds the body, and as little covers it, so that if mankind would only attend human nature, without gaping at superfluities, a cook would

be found as needless as a soldier: for we may have necessities upon very easy terms, whereas we put ourselves to great pains for excesses. When we are cold we may cover ourselves with the skins of beasts, and against violent heats we have natural grottoes; or with a few osiers, and a little clay, we may defend ourselves against all seasons. It is only pride and curiosity that involve us in difficulties: if nothing will serve a man but rich clothes and furniture, statues, and plate, a numerous train of servants, and the rarities of all nations, it is not fortune's fault, but his own, that he is not satisfied; for his desires are insatiable; this is not a thirst, but a disease; and if he were master of the world, he would be still a beggar. It is the mind that makes us rich and happy; in what condition soever we are, money signifies nothing to it; it is only luxury and avarice that make poverty grievous to us; for it is a very small matter that does our business, and when we have provided against cold, hunger, and thirst, all the rest is but vanity and excess; there is no need of expence upon foreign delicacies, or the artifices of the kitchen. What is he the worse for poverty, who despises these things; nay, is he not rather the better for it, because he is not able to go to the price of them? for he is kept sound, whether he will or no: and that which a man cannot do, looks many times as if he would not.

When I look back into the moderation of past ages, it makes me ashamed to discourse, as if poverty had need of any consolation; for we are now come to that degree of intemperance, that a fair patrimony is too little for a meal. Coarse bread and water, to a temperate man, is as good as a feast; and the very herbs of the field yield a nourishment to man, as well as to beasts. It was not by choice meats and perfumes that our forefathers recommended themselves, but in virtuous actions, and the sweat of honest and manly labours.

Happy is the man that eats only for hunger, and drinks only for thirst; that stands upon his own legs, and lives by reason, not by example, and provides for use and necessity, not for ostentation and pomp. Let us curb our appetites, encourage virtue, and rather be beholden to ourselves for riches than to fortune, who, when a man draws himself into a narrow compass, has the least mark at him. Let my bed be plain and clean, and my clothes so too; my meat without much expence, or many waiters, and neither a burden to my purse,

nor to my body, nor to go out the same way it came in. That which is too little for luxury, is abundantly enough for nature. The end of eating and drinking is satiety. —Now, what matters it, though one eats and drinks more, and another less, so long as the one is not hungered, nor the other athirst? Epicurus, who limits pleasure to nature, as the Stoics do virtue, is undoubtedly in the right; and those who cite him to authorise their voluptuousness, do exceedingly mistake him, and only seek a good authority for an evil cause; for their pleasures of sloth, gluttony, and lust, have no affinity at all with his precepts, or meaning. It is true, that, at first sight, his philosophy seems effeminate, but he that looks nearer him, will find him to be a very brave man, only in a womanish dress.

We are ready enough to limit others, but loth to put bounds and restraint upon ourselves, though we know that many times a greater evil is cured by the less; and the mind that will not be brought to virtue by precepts, comes to it frequently by necessity. Let us try to eat upon a stool, to serve ourselves, to live within compass, and accommodate our clothes to the end they were made for. Occasional experiments of our moderation, give us the best proof of our firmness and virtue. A well governed appetite is a great part of liberty; and it is a blessed lot, that since no man can have all things that he would have, we may all forbear desiring what we have not. It is the office of temperance to overrule us in our pleasures: some she rejects, others she qualifies, and keeps within bounds. Oh! the delights of rest, when a man is weary, and of meat when he is truly hungry! I have learned by one journey, how many things we have that are superfluous, and how easily they may be spared; for, when we are without them, upon necessity, we do not so much as feel the want of them. Mankind should be told, that they are all mad; their minds are set upon superfluities, and they value no man for his virtues. It is discretion sometimes to practise temperance, and use ourselves to a little; for there are many difficulties, both of time and place, that may force us upon it.—The whole duty of man may be reduced to the two points of abstinence and patience; temperance in prosperity, and courage in adversity.

No man shall ever be poor that goes to himself for what he wants, and that is the readiest way to riches; nature will have her due, but yet, whatsoever is beyond necessity is precarious, and not necessary. It is not

her business to gratify the palate, but to satisfy a craving stomach: bread, when a man is hungry, does his work, let it be ever so coarse, and water when he is thirsty: let his thirst be quenched, and nature is satisfied, no matter whence it comes, or whether he drinks from gold, silver, or the hollow of his hand.

There is no ambition in hunger and thirst: let there be food, and no matter for the table, the dish, and the servants, nor with what meats nature is satisfied.—Those are the torments of luxury, that rather stuff the stomach than fill it: it studies rather to cause an appetite, than to allay it. It is not for us to say—this is not handsome, that is not common, the other offends my eye. Nature provides for health, not delicacy.

Where is the happiness of luxury? When a man divides his life between the kitchen and the stews; between an anxious conscience and a nauseous stomach? Caligula, who was born to shew the world what mischief might be done by a concurrence of great wickedness and a great fortune, spent near ten thousand pounds sterling upon a supper. The works and inventions of it are prodigious, not only in the counterfeiting of nature, but even in the surpassing it. The Romans have their brooks even in their parlours, and find their dinners under their tables. The mullet is reckoned stale, unless it die in the hand of the guest: they have glasses to put them into, that they might the better observe all the changes and motions in the last agony betwixt life and death: so that they fed their eyes before their bodies. "Look how it reddens," says one, "there is no vermillion like it. Take notice of these veins, and the same grey brightness upon the head of it. And now he is at his last gasp; see how pale he turns, and all of a colour." These people would not give themselves half this trouble with a dying friend; nay, they would leave a father, or a brother, at his last hour, to entertain themselves with the barbarous spectacle of an expiring fish. And that which enhances the esteem of every thing is the price of it: insomuch, that, water itself, which ought to be gratuitous, is exposed to sale, in their conservatories of ice and snow. Nay, we are troubled that we cannot buy air and light, as if our condition were ill, because nature has left something to us in common. Luxury contrives ways to set a price upon the most necessary and communicable benefits in nature; even those benefits which are free to birds and beasts as well as to men, and serve indifferently for the

use of the most sluggish creatures. How comes it that fountain water is not cold enough to serve us, unless it be bound up into ice? So long as the stomach is sound, nature discharges her functions without trouble; but, when the blood comes to be inflamed with excess of wine, or meats, simple water is not cold enough to allay that heat, and we are forced to make use of remedies, which are in themselves but vices. We heap suppers upon dinners, and dinners upon suppers, without intermission. How easy is it to quench a sound and honest thirst? but, when the palate is grown callous, we taste nothing; and that which we take for thirst, is only the rage of a fever. Hippocrates delivered it as an aphorism, that women were never bald, nor gouty, but in one singular case. Women have not altered their nature since, but they have changed the course of their lives; for, by taking the example of men, they partake as well of their diseases, as of their wickedness. They sit up as much, drink as much; nay, in their very appetites they are masculine; they have lost the advantages of their sex by their vices.

THE ECONOMY OF HUMAN LIFE.

(*Continued from p.* 192.)

CRUELTY, HATRED, AND ENVY.

What is there that a man may not turn unto his good? In that which offendeth us most, there is more ground for complaint than hatred. Man would be reconciled to him of whom he complaineth: what murdereth he but what he hateth?

If thou art prevented of a benefit, fly not into a rage; the loss of thy reason is the want of a greater.

Because thou art robbed of thy cloak, wouldst thou strip thyself of thy coat also?

When thou enviest the man who possesseth honours —when his titles and his greatness raise thy indignation, seek to know whence they came unto him; enquire by what means he was possessed of them, and thine envy will be turned into pity.

If the same fortune were offered unto thee at the same price, be assured, if thou wert wise thou wouldst refuse it.

What is the pay for titles but flattery? how doth man purchase power, but by being a slave to him who giveth it?

Wouldst thou lose thine own liberty to be able to take away that of another? or canst thou envy him who doth so?

Man purchaseth nothing of his superiors but for a price; and that price is it not more than the value? Wouldst thou pervert the customs of the world? wouldst thou have the purchase and the price also?

As thou canst not envy what thou wouldst not accept, disdain this cause of hatred, and drive from thy mind this occasion of the parent of cruelty.

If thou possessest honour, canst thou envy that which is obtained at the expense of it? If thou knowest the value of virtue, pittiest thou not those who have bartered it so meanly?

When thou hast taught thyself to hear the seeming good of men without repining, thou wilt hear of their real happiness with pleasure.

If thou seest good things fall to one who deservest them, thou wilt rejoice in it; for virtue is happy in the prosperity of the virtuous.

He who rejoiceth in the happiness of another, encreaseth by it his own.

HEAVINESS OF HEART.

The mind of the cheerful forceth a smile upon the face of affliction; but the despondence of the sad deadeneth even the brightness of joy.

What is the source of sadness but a feebleness of the mind? What giveth it power but the want of spirit? Rouse thyself to the combat, and she quitteth the field before thou strikest.

She is an enemy to thy race; therefore drive her from thy heart: she poisoneth the sweets of thy life, therefore suffer her not to enter thy dwelling.

She raiseth the loss of a straw to the destruction of thy fortune; while she vexeth thy mind about trifles, she robbeth thee of thine attention to the things of consequence; behold, she but prophesieth what she seemeth to relate unto thee.

She spreadeth drowsiness as a veil over thy virtues

—she hideth them from those who would honour thee on beholding them—she entangleth and keepeth them down, while she maketh it most necessary for thee to exert them.

Lo, she oppresseth thee with evil; and she tieth down thine hands, when they would throw the load from off thee.

If thou wouldst avoid what is base—if thou wouldst disdain what is cowardly—if thou wouldst drive from thy heart what is unjust, suffer not sadness to lay hold upon it.

For what should man be sorrowful, but for afflictions? Why should his heart give up joy, when the causes of it are not removed from him? Is not this being miserable for the sake of misery?

As the mourner who looketh sad because he is hired to do so, who weepeth because his tears are paid for; such is the man who suffereth his heart to be sad, not because he suffereth aught, but because he is gloomy.

It is not the occasion that produceth the sorrow; for behold, the same thing shall be to another rejoicing.

Ask men if their sadness maketh things the better, and themselves will confess to thee that it is folly; nay, they will praise him who beareth his ills with patience, who maketh head against misfortune with courage; applause shall be followed by imagination.

Sadness is against Nature, for it troubleth her motions: lo! it rendereth distasteful whatsoever she hath made amiable.

As the oak falleth before the tempest, and raiseth not its head again; so boweth the heart of man to the force of sadness, and returneth unto his strength no more.

As the snow melteth upon the mountains from the rain that trickleth down their sides, even so is beauty washed from off the cheeks by tears; and neither the one nor the other restoreth itself again for ever.

As the pearl is dissolved by the vinegar, which seemeth at first only to obscure the surface; so is thy happiness, Oh man! swallowed up by heaviness of heart, though at first it seemeth only to cover it with its shadow.

Behold Sadness in the public streets: cast thine eyes upon her in the places of resort—doth any look upon her? avoideth she not every one? and doth not every one flee from her presence?

See how she droopeth her head, like the flower whose root is cut asunder! see how she fixeth her eyes upon

the earth: see how they serve her to no purpose but for weeping.

Is there in her mouth discourse? Is there in her heart the love of society? Is there in her mind reason? Ask her the cause, and she knoweth it not: enquire the occasion, and behold there is none.

Yet doth her strength fail her: lo! at length she sinketh into the grave, and no one sayeth, what is become of her?

If we know the law of nature, wherefore do we complain of it?—if we are ignorant of it, what should we accuse but our blindness to what every moment giveth us proof of it?

Know that it is not thou that art to give laws to the world; thy part is to submit to them as thou findest them: if they distress thee, thy lamenting it but addeth to thy torment.

Be not deceived with fair pretences, nor suppose that sorrow healeth misfortune. it is a poison under the colour of a remedy; while it pretendeth to draw the arrow from thy breast, lo! it plungeth it into thine heart.

While sadness separateth thee from thy friends, doth it not say thou art unfit for conversation? while it driveth thee into corners, doth it not proclaim that it is ashamed of itself?

It is not in thy nature to meet the arrows of ill fortune unhurt, nor doth reason require it of thee: it is thy duty to bear misfortune like a man; but thou must first also feel it like one.

Tears may drop from thine eyes, though virtue falleth not from thine heart: be thou careful only that there is cause, and that they flow not too abundantly.

The greatness of the evil is not to be reckoned from the number of tears shed for it; the greatest griefs are above these testimonies, as the greatest joys are beyond utterance.

What is there that weakeneth the mind like grief? What depresseth it like sadness?

Is the sorrowful prepared for noble enterprises? or armeth himself in the cause of virtue?

Subject not thyself to ills, where there are in return no advantages; neither sacrifice thou the means of good unto that which is in itself an evil.

NOBILITY AND HONOUR.

Nobility resideth not but in the mind, nor is there true honour except in virtue.

The favour of princes may be bought by vice; rank and title may be purchased for money; but these are not true honours.

Crimes cannot exalt a man to real glory; neither can gold make men noble.

When titles are the reward of virtue—when he is set on high who hath served his country, he who bestoweth the honours hath glory, like as he who receiveth them, and the world is benefited thereby.

Wouldst thou wish to be raised, and men know not for what? or wouldst thou that they should say, Why is this?

When the virtues of the hero descend to his children, his titles accompany them: well—but when he who possesseth them is unlike to him who deserveth them—io, do they not call him degenerate?

Hereditary honour is accounted the most noble; but reason speaketh in the cause of him who hath acquired it.

He who, meritless himself, appealeth to the actions of his ancestors for his greatness, is like the thief who claimeth protection by flying to the pagod.

What good is it to the blind that his parents could see? What benefit is it to the dumb that his grandfather was eloquent? even so, what is it to the mean that their predecessors were noble?

A mind disposed to virtue maketh great the possessor of it; and without titles it will raise him above the vulgar.

He will acquire honour while others receive it? and will he not say unto them, such were the men whom thou gloriest in being derived from?

As the shadow waiteth on the substance, even so true honour attendeth upon virtue.

Say not that honour is the child of boldness, nor believe thou that the hazard of life alone can pay the price of it; it is not to the action that it is due, but to the manner of performing it.

All are not called to the guiding of the helm of state; neither are armies to be commanded by every one: do well in that which is committed to thy charge, and praise shall remain upon thee.

Say not that difficulties are necessary to be con

quered; or that labour and danger must be in the way to renown; the woman who is chaste, is she not praised; the man who is honest, deserveth he not to be honoured?

The thirst of fame is violent; the desire of honour is powerful.

When desperate actions are necessary to the public; when our lives are to be exposed for the good of our country, what can add force to virtue but ambition?

It is not the receiving honour that delighteth the noble mind; its pride is the deserving it.

Is it not better men should say, why hath not this man a statue, than that they should ask why he hath one?

The ambitious will always be first in the crowd; he presseth forward, he looketh not behind him; more anguish is it to his mind to see one before him, than joy to leave thousands at a distance.

The root of ambition is in every man, but it riseth not in all; fear keepeth it down in some; in many it is suppressed by modesty.

It is the inner garment of the mind; the first thing put on by it with the flesh, and the last it layeth down at its separation from it.

It is an honour to thy nature, when worthily employed; when thou directest it to wrong purposes, it shameth and destroyeth thee.

In the breast of the traitor Ambition is covered; Hypocrisy hideth his face under her mantle, and cool Dissimulation furnisheth her with smooth words; but in the end, men shall see what she is.

The serpent loseth not his sting, though benumbed with the frost; the tooth of the viper is not broken, though the cold closeth his mouth: take pity on his state, and he will shew thee his spirit; warm him in thy bosom, and he will requite thee with death.

He that is truly virtuous, loveth Virtue for herself: he disdaineth the applause which Ambition aimeth after.

How pitiable were the state of Virtue, if she could not be happy but from another's praise! She is too noble to seek recompence, and no more will, than can be rewarded.

The higher the sun riseth, the less shadow doth he make; even so the greater is the virtue, the less doth it covet praise; yet cannot it avoid its rewards in honours.

Glory, like a shadow, flieth him who pursueth it; but it followeth at the heels of him who would fly from it; if thou courtest it without merit, thou shalt never attain unto it; if thou deservest it, though thou hidest thyself, it will never forsake thee.

Pursue that which is honourable, do that which is right; and the applause of thine own conscience will be more joy to thee than the shouts of millions who know not that thou deservest them.

SCIENCE AND LEARNING.

The noblest employment of the mind of man is the study of the works of Nature.

To him whom the science of nature delighteth, his life is one continual act of devotion.

Casteth he his eye towards the clouds, findeth he not the heavens full of wonders? Looketh he down to the earth, doth not the worm proclaim to him—How wonderful is nature?

What is the study of words compared with this? Wherein is knowledge, but in the study of Nature?

When thou hast adored the fabric, enquire into its use; for know the earth produceth nothing but may be of good to thee: are not food and raiment, and the remedies for thy diseases, all derived from the earth alone?

Who is wise then but he that knoweth it? Who hath understanding but he that contemplateth it? for the rest, whatever science hath most utility—whatever knowledge hath least vanity, prefer these unto others, and profit of them for the sake of thy neighbour!

To live and to die—to command and to obey—to do and to suffer, are not these all that thou hast to care about? morality shall teach these; the Economy of Life shall lay them before thee.

Behold they are written in thine heart, and thou needest only to be reminded of them; they are easy of conception; be attentive and thou shalt retain them.

Justice and benevolence to thy fellow creatures, are they not thy great duties? What shall teach thee the one, or what shall inform thee of the other, like unto the study of the works of Nature?

(To be continued.)

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SENECA, ON ANGER.

We are here to encounter the most outrageous, brutal, dangerous, and intractable of all passions, the most loathsome and unmannerly, nay, the most ridiculous too, and the subduing of this monster will do a great deal toward the establishment of human peace. It is the method of physicians to begin with a description of the disease, before they meddle with the cure; and I know not why this may not do as well in the distempers of the mind as in those of the body.

The stoics will have anger to be—a desire of punishing another for some injury done. Against which, it is objected, that we are many times angry with those who never did hurt us, but possibly may, though the harm be not as yet done. But, I say, that they hurt us already in conceit, and the very purpose of it is an injury in thought, before it breaks out into an act. It is opposed again—that if anger were a desire of punishing, poor people would not be angry with rich ones, that are out of their reach; for no man can be said to desire any thing which he judges impossible to compass. But, I answer to this, that anger is the desire, not the power, and faculty of revenge: neither is any man so low, but that the greatest man alive, may, peradventure, lie at his mercy.

Aristotle takes anger to be—a desire of paying sorrow for sorrow, and of plaguing those that have plagued us. It is argued against both, that beasts are angry, though neither provoked by any injury, nor moved with a desire of any body's grief, or punishment; nay, though they cause it, they do not design to seek it. Neither is anger, how unreasonable soever in itself, found any where but in reasonable creatures. It is true, that beasts have an impulse of rage and fierceness, as they are more affected also than men with some pleasures; but we may as well call them luxurious and ambitious, as angry; and yet they are not without certain images

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of human affections. They have their likings and their loathings, but neither the passions of reasonable nature, nor our virtues, nor our vices. They are moved to fury by some objects, they are quieted by others; they have their terrors and their disappointments, but without reflection; and let them be ever so irritated, or affrighted, so soon as ever the occasion is removed, they fall to their meat again, lie down, and take their rest. Wisdom and thought are the goods of the mind, whereof brutes are wholly incapable; and we are as unlike them within, as we are without: they have an odd kind of fancy, and they have a voice too, but inarticulate and confused, and incapable of those variations which are familiar to us.

Anger is not only a vice, but a vice point blank against nature, for it divides instead of joining, and, in some measure, frustrates the end of human society. One man was born to help another: anger makes us destroy one another: the one unites, the other separates; the one is beneficial to us, the other mischievous; the one succours even strangers, the other destroys even the most intimate friends; the one ventures all to save another, the other ruins himself to undo another. Nature is bountiful, but anger is pernicious; for it is not fear, but mutual love that binds up mankind.

There are some motions that look like anger, which cannot properly be called so; such as the humour in children, when, if they get a fall, will not cease to cry until the naughty ground is beaten, and then all is well again. They are angry without any cause, or injury; they are deluded by an imitation of strokes, and pacified with counterfeit tears. A false and childish sorrow is appeased with a revenge as false and childish.

To descend to the particular brances and varieties would be unnecessary and endless. There is a stubborn, a vindictive, a quarrelsome, a violent, a froward, a sullen, a morose kind of anger; and then we have this variety in complication. One goes no further than words; another proceeds immediately to blows, without a word speaking; a third sort breaks out into cursing and reproachful language; and there are those who content themselves with chiding and complaining. There is a conciliable, and there is an implacable anger: but in whatsoever form or degree it appears, all anger without exception is vicious.

THE RISE OF ANGER.

The question here will be—whether anger takes its

rise from impulse or judgment? whether it be moved of its own accord, or, as many other things are, from within us, that arise we know not how? The clearing of this point will lead us to great matters.

The first motion of anger is, in truth, involuntary, and only a kind of menacing preparation towards it. The second deliberates, as to say—this injury should not pass without a revenge; and there it stops. The third is impotent, and, right or wrong, resolves upon vengeance. The first motion is not to be avoided, nor indeed the others, any more than yawning for company: custom and care may lessen them, but reason itself cannot overcome them. The second, as it rises upon consideration, it must so fall; for that motion which proceeds with judgment, may be taken away with judgment. A man thinks himself injured, and hath a mind to be revenged, but for some reason lets it rest. This is not properly anger, but an affection overruled by reason: a kind of proposal disapproved. And what are reason and affection, but changes of the mind, for better or for worse? Reason deliberates before it judges; but anger passes sentence without deliberation. Reason attends the matter in hand; but anger is startled at every accident: it passes the bounds of reason, and carries it away with it. It is the agitation of an assenting mind that proceeds to the resolution of revenge. There is no doubt but anger is moved by the appearance of an injury, but whether the motion be voluntary, or involuntary, is the point in debate; though it seems manifest to me, that anger does nothing but where the mind goes along with it. For, first, to take an offence, and then to meditate a revenge; and, after that, to lay both propositions together, and say to myself this injury ought not to have been done; but as the case stands, I must do myself right. This discourse cannot proceed without the concurrence of the will. The first motion indeed is single, but all the rest is deliberation and superstructure: there is something understood and condemned; an indignation conceived, and a revenge propounded. This can never be without the agreement of the mind to the matter in deliberation. The end of this question is, to know the nature and quality of anger. If it be bred in us, it will never yield to reason, for all involuntary motions are inevitable and invincible; as a kind of horror and shrugging upon the sprinkling of cold water; the hair standing on end at ill news; giddiness at the sight of a preci-

pice; blushing at lewd discourse. In these cases, reason can do no good, but anger may undoubtedly be overcome by caution and good counsel; for it is a voluntary vice, and not of the condition of those accidents that befal us as frailties of our humanity: amongst which must be reckoned the first motions of the mind, after the opinion of an injury received, which it is not in the power of human nature to avoid: and this is it that affects us upon the stage, or in a story. Can any man read the death of Pompey, and not be touched with indignation? The sound of a trumpet rouses the spirits, and provokes courage. It makes a man sad to see the shipwreck even of an enemy; and we are much surprised by fear in other cases: all these motions are not so much affections as preludes to them. The clashing of arms, or the beating of a drum, excites a war-horse. Nay, a song from Xenophantes would make Alexander take his sword in his hand. In all these cases, the mind rather suffers than acts, and therefore it is not an affection to be moved, but to give way to that motion, and to follow willingly what was started by chance. These are not affections, but impulses of the body. The bravest man in the world may look pale when he puts on his armour, his knees knock, and his heart beats, before the battle is joined, but these are only motions; whereas, anger is an excursion, and proposes revenge or punishment, which cannot be without the mind. As fear flies, so anger assaults; and it is not possible to resolve, either upon violence, or caution, without the concurrence of the will.

ANGER MAY BE SUPPRESSED.

It is an idle thing to pretend that we cannot govern our anger; for some things that we do are much harder than others that we ought to do: the wildest affections may be tamed by discipline, and there is hardly any thing which the mind will do, but it may do. There needs no more argument in this case, than the instances of several persons, both powerful and impatient, that have gotten the absolute mastery of themselves in this point.

Thrasippus, in his drink, fell upon the cruelties of Pisistratus, who, when he was urged by several about him to make an example of him, returned this answer, —"Why should I be angry with a man who stumbles upon me blindfold?" In effect, most of our quarrels are of our own making, either by mistake, or by ag-

gravation. Anger comes sometimes upon us, but we go oftener to it, and, instead of rejecting, we call it.

Augustus was a great master of his passion, for Timagenus, an historian, wrote several bitter things against his person and his family, which passed among the people plausible enough, as pieces of rash wit commonly do: Cæsar advised him several times to forbear, and when that would not do, forbad him his roof. After this, Asinius Pollio gave him entertainment, and he was so well beloved in the city, that every man's house was open to him. Those things that he had written in honour of Augustus, he recited and burnt, and publicly professed himself Cæsar's enemy. Augustus, for all this, never fell out with any man who received him; only once he told Pollio that he had taken a snake into his bosom: and as Pollio was about to excuse himself—"No," says Cæsar, interrupting him, "make your best of him;" and offering to cast him off at that moment, if Cæsar pleased, "Do you think," says Cæsar, "that I, who made you friends, will ever contribute to your separation?" for Pollio had been angry with him, and only entertained him now, because Cæsar had discarded him.

The moderation of Antigonus was remarkable.—Some of his soldiers were railing at him one night, where there was but a hanging betwixt them: Antigonus overheard them, and putting it gently aside, "Soldiers," says he, "stand a little farther off, for fear the King should hear you." And we are to consider, not only violent, but moderate examples, where there wanted neither cause of displeasure, nor power of revenge: as in the case of Antigonus, who, the same night, hearing his soldiers cursing him for bringing them into so foul a way, went to them, and, without telling them who he was, helped them out of it.—"Now," says he, "you may be allowed to curse him that brought you into the mire, provided you bless him that took you out of it."

It was a strong provocation which was given to Philip of Macedon, the father of Alexander:—the Athenians sent their Ambassadors to him, and they were received with this compliment,—"Tell me, gentlemen," says Philip, "what is there that I can do to oblige the Athenians?" Democharas, one of the Ambassadors, told him, that they would take it for a great obligation, if he would be pleased to hang himself. This insolence raised an indignation in the bystanders, but Philip bad them not to meddle with him,

but to let the foul mouthed fellow go as he came.—"And for you, the rest of the Ambassadors," says he, "pray tell the Athenians, that it is worse to speak such things, than to hear and forgive them." This wonderful patience under contumelies was a great means of Philip's security.

IT IS A SHORT MADNESS.

He was much in the right, whoever it was, that first called anger a short madness, for they have both of them the same symptoms, and there is so wonderful a resemblance between the transports of choler and those of phrensy, that it is difficult to distinguish the one from the other. A bold, fierce, and threatening countenance, as pale as ashes, and in the same moment as red as blood; a glaring eye, a wrinkled brow, violent motions, the hands restless, and perpetually in action, wringing and menacing, snapping of the joints, stamping with the feet, the hair staring, trembling lips, a forced and squeaking voice, the speech false and broken, deep and frequent sighs, and ghastly looks; the veins swell, the heart pants, the knees knock, with a hundred dismal accidents that are common to both distempers. Neither is anger a bare resemblance only of that madness, but many times an irrevocable transition into the thing itself. How many persons have we known, read, and heard of, that have lost their wits in a passion, and never came to themselves again? It is, therefore, to be avoided, not only for moderation sake, but also for health. Now, if the outward appearance of anger be so foul and hideous, how deformed must that miserable mind be that is harassed with it? for it leaves no place either for counsel or friendship; honesty, or good manners; no place either for the exercise of reason, or for the offices of life.—If I were to describe it, I would draw a tiger bathed in blood, sharp set, and ready to take a leap at his prey; or dress it up as the poets represent the furies, with whips, snakes, and flames: it should be sour, livid, full of scars, and wallowing in gore, raging up and down, destroying, grinning, bellowing, and pursuing, sick of all other things, and most of all of itself. It turns beauty into deformity, and the calmest counsels into fierceness: it disorders our very garments, and fills the mind with horror. How abominable is it in the soul, then, when it appears so hideous even through the bones, the skin, and so many impediments? Is not he a madman, who has lost the govern-

ment of himself; and is tossed hither and thither by his fury, as by a tempest; the executioner of his own revenge, both with his heart and hand, and the murderer of his nearest friends? The smallest matter moves it, and makes us unsociable and inaccessible.—It does all things by violence, as well upon itself as others, and it is, in short, the master of all passions.

There is not any creature so terrible and dangerous by nature, but it becomes fiercer by anger. Not that beasts have human affections; but certain impulses they have, which come very near to them. The boar foams, champs, and whets his tusks; the bull tosses his horns in the air, bounds, and tears up the ground with his feet; the lion roars, and swinges himself with his tail; the serpent swells, and there is a ghastly kind of fellness in the aspect of a mad dog. How great a wickedness is it now to indulge a violence, that does not only turn a man into a beast, but makes even the most outrageous of beasts themselves to be more dreadful and mischievous! a vice, that carries with it neither pleasure nor profit, neither honour nor security; but, on the contrary, destroys us to all the comfortable and glorious purposes of our reasonable being. Some there are, who will have the root of it to be greatness of mind. And why may we not as well entitle impudence to courage: whereas the one is proud, the other brave; the one is gracious and gentle, the other rude and furious? At the same rate, we may ascribe magnanimity to avarice, luxury, and ambition, which are all but splendid impotencies, without measure and without foundation. There is nothing great but what is virtuous, nor indeed truly great, but what is also composed and quiet. Anger, alas! is but a wild impetuous blast, an empty tumour, the very infirmity of women and children, a brawling clamorous evil: and the more noise the less courage; as we find it commonly, that the boldest tongues have the faintest hearts.

ANGER IS NEITHER WARRANTABLE NOR USEFUL.

In the first place, anger is as unwarrantable as it is unjust, for it falls many times upon the wrong person, and discharges itself upon the innocent, instead of the guilty; beside the disproportion of making the most trivial offences to be capital, and punishing an inconsiderate word perhaps with torments, fetters, infamy, or death. It allows a man neither time, nor means of defence, but judges a cause without hearing it, and ad-

mits of no mediation. It flies into the face of truth itself, if it be of the adverse party; and turns obstinacy into error, into an argument of justice. It does every thing with agitation and tumult; whereas reason and equity can destroy whole families, if there be occasion for it, even to the extinguishing of their names and memories, without any indecency, either of countenance or action.

Secondly, it is unsociable to the highest point, for it spares neither friend nor foe, but tears all to pieces, and casts human nature into a perpetual state of war. It dissolves the bond of mutual society, insomuch that our very companions and relations dare not come near us; it renders us unfit for the ordinary offices of life, for we can neither govern our tongues, our hands, nor any part of our body. It tramples upon the laws of hospitality and of nations, leaves every man to be his own carver, and all things, public and private, sacred and profane, suffer violence.

Thirdly, it is to no purpose. It is a sad thing, we cry, to put up with these injuries, and we are not able to bear them; as if any man that can bear anger, could not bear an injury, which is much more supportable. You will say, that anger does some good, for it keeps people in awe, and secures a man from contempt; never considering that it is more dangerous to be feared than despised. Suppose that an angry man could do as much as he threatens; the more terrible, he is still the more odious; and, on the other side, if he wants power, he is the more despicable for his anger; for there is nothing more wretched than a choleric huff, that makes a noise, and nobody cares for it. If anger be valuable, because men are afraid of it, why not an adder, a toad, or a scorpion. It makes us lead the life of gladiators; we live, and we fight together. We hate the happy, despise the miserable, envy our superiors, insult our inferiors, and there is nothing but we are ready to do for pleasure or profit. To be angry at offenders, is to make ourselves the common enemies of mankind, which is both weak and wicked; and we may as well be angry that our thistles do not bring forth apples, or that every pebble in our ground is not an Oriental pearl. If we are angry, both with young men and with old, because they do offend, why not with infants, because they will offend? It is laudable to rejoice for any thing that is well done; but to be transported for another man's doing ill is narrow and sordid. Nor is it for the *dig-*

nity of virtue to be either angry, or sad. It is with a tainted mind as with an ulcer, not only the touch, but the very offer at it makes us shrink and complain; when we come once to be carried off from our prize, we are lost. It concerns us much to be wary of engaging in the excesses of ungovernable passions. It is not altogether the speed of a horse that pleases us, unless we find that he can stop and turn at pleasure. It is a sign of weakness and a kind of stumbling, for a man to run when he intends only to walk; and it behoves us to have the same command of our mind that we have of our bodies. Besides that, the greatest punishment of an injury is the conscience of having done it; and no man suffers more, than he that is turned over to the pain of a repentance. How much better is it to compose injuries than to revenge them; for it does not only spend time, but the revenge of one injury exposes us to more. In fine, as it is unreasonable to be angry at a crime, it is foolish to be angry without one.

But may not an honest man, then, be allowed to be angry at the murder of his father, or the injury of his sister or daughter, before his face? No, not at all; I will defend my parents, and I will repay the injuries that are done; but it is my piety, and not my anger, that moves me to it. I will do my duty without fear or confusion; I will not rage, I will not weep, but discharge the office of a good man, without forfeiting the dignity of a man. If my father be assaulted, I will endeavour to rescue him; if he be killed, I will do right to his memory; and all this not in any transport of passion, but in honour and conscience. Neither is there any need of anger, where reason does the same thing. A man may be temperate, and yet vigorous, and raise his mind according to the occasion, more or less, as a stone is thrown according to the discretion and intent of the caster. How outrageous have I seen some people for the loss of a monkey, or a spaniel; and were it not a shame to have the same sense for a friend that we have for a puppy; and to cry like children as much for a bauble as for the ruin of our country? this is not an effect of reason, but of infirmity. For a man indeed to expose his person for his prince, or for his parents, or his friends, out of a sense of honesty, and a judgment of duty, it is, without dispute, a worthy and a glorious action; but it must be done then with sobriety, calmness, and resolution. It is high time to convince the world of the indignity and uselessness of

this passion, when it has the authority and recommendation of no less than Aristotle himself, as an affection very much conducing to all heroic actions, that require heat and vigour. Now, to show, on the other side, that it is not in any case profitable, we shall lay open the obstinate and unbridled madness of it; a wickedness, neither sensible of infamy, nor of glory; without either modesty or fear; and if it passes once from anger into a hardened hatred, it is incurable. It is either stronger than reason, or it is weaker. If stronger, there is no contending with it; if weaker, reason will do the business without it. Some will have it that an angry man is good natured and sincere, whereas, in truth, he only lays himself open out of heedlessness, and want of caution. If it were in itself good, the more of it the better; but in this case, the more the worse; and a wise man does his duty without the aid of any thing that is ill. It is objected by some, that those are the most generous creatures which are the most prone to anger. But first, anger in man, is impetuosity in beasts. Secondly, without discipline it runs into audaciousnsss and temerity; over and above that, the same thing does not help all. If anger helps the lion, it is fear that saves the stag, swiftness the hawk, and flight the pigeon. And yet it is not amiss sometimes to counterfeit anger, as upon the stage; nay, upon the bench, and in the pulpit, where the imitation of it is more effectual than the thing itself. But it is great error, to take this passion either for a companion or for an assistant to virtue; that makes a man incapable of those necessary counsels by which virtue is to govern herself. Those are false and inauspicious powers, and destructive of themselves, which arise only from the accession and fervour of a disease. Reason judges according to right; anger will have every thing seem right whatever it does, and when it has once pitched upon a mistake, it is never to be convinced, but prefers a pertinacy, even in the greatest evil, before the most necessary repentance.

Some people are of opinion, that anger inflames and animates the soldier, that it is a spur to bold and arduous undertakings, and that it were better to moderate than wholly suppress it, for fear of dissolving the spirit and force of the mind. To this I answer, that virtue does not need the help of vice, but where there is any ardour of mind necessary, we may rouse ourselves, and be more or less brisk and

vigorous, as there is occasion, but all without anger still. It is a mistake, to say, that we may make use of anger as a common soldier, but not as a commander; for, if it hears reason and follows orders, it is not properly anger; and if it does not, it is contumacious and mutinous. By this argument, a man must be angry to be valiant, covetous to be industrious, timorous to be safe, which makes our reason confederate with our affections. And it is all one, whether passion be inconsiderate without reason, or reason ineffectual without passion, since the one cannot be without the other. It is true, the less the passion, the less is the mischief; for a little passion is a smaller evil. Nay, so far is it from being of use or advantage in the field, that it is the place of all others where it is the most dangerous; for the actions of war are to be managed with order and caution, not precipitation and fancy: whereas anger is heedless and heady, and the virtue only of barbarous nations, which, though their bodies were much stronger, and more hardened, were still worsted by the moderation and discipline of the Romans. The huntsman is not angry with the wild boar, when he either pursues or receives him. It is one of the prime lessons in a fencing school, to learn not to be angry. If anger makes a man fight better, so does wine, phrensy, nay, and fear itself; for the greatest coward in despair does the greatest wonders. No man is courageous in his anger, that was not so without it. But put the case, that anger, by accident, may have done some good, and so have fevers removed some distempers; but it is an odious kind of remedy, that makes us indebted to a disease for a cure. How many men have been preserved by poison, by a fall from a precipice, by a shipwreck, by a tempest? Does it therefore follow that we are to recommend the practice of these experiments?

But in the case of a dissolution of manners, when Clodius shall be preferred, and Cicero rejected; when loyalty shall be broken upon the wheel, and treason sit triumphant upon the bench, is not this a subject to move the choler of any virtuous man? No, by no means, virtue will never allow of the correcting of one vice by another; or that anger, which is the greater crime of the two, should presume to punish the less. It is the natural property of virtue to make a man serene and cheerful, and it is not for the dignity of a philosopher to be transported either with grief or anger; and then the end of anger is sorrow,

the constant effects of disappointment and repentance. But to my purpose—if a man should be angry at wickedness, the greater the wickedness is, the greater must be his anger; and so long as there is wickedness in the world, he must never be pleased; which makes his quiet dependent upon the humour or manners of others. There passes not a day over our heads, but he that is choleric shall have some cause or other of displeasure, either from men, accidents, or business. He shall never stir out of his house, but he shall meet with criminals of all sorts, prodigal, impudent, covetous, perfidious, contentious; children persecuting their parents, parents cursing their children; the innocent accused, the delinquent acquitted, and the judge practising that in his chamber, which he condemns upon the bench: in fine, wherever there are men there are faults; and upon these terms, Socrates himself should never bring the same countenance home again that he carried out with him.

If anger were sufferable in any case, it might be allowed against an incorrigible criminal under the hand of justice; but punishment is not matter of anger, but of caution. The law is without passion, and strikes malefactors as we do serpents, and venemous creatures, for fear of greater mischief. It is not for the dignity of a judge, when he comes to pronounce the fatal sentence, to express any motions of anger in his looks, words, or gestures: for he condemns the vice, not the man; and looks upon the wickedness without anger, as he does upon the prosperity of wicked men without envy. But though he be not angry, I would have him a little moved, in point of humanity; but yet without any offence either to his place or wisdom. Our passions vary, but reason is equal, and it were a great folly for that which is stable, faithful, and sound, to repair for succour to that which is uncertain, false, and distempered. If the offender be incurable, take him out of the world, that if he will not be good, he may cease to be evil; but this must be without anger too. Does any man hate an arm, or a leg, when he cuts it off? or reckon that a passion, which is only a miserable cure? We knock mad dogs on the head, and remove scabbed sheep out of the fold; and this is not anger still, but reason, to separate the sick from the sound. Justice cannot be angry; nor is there any need of an angry magistrate for the punishment of foolish and wicked men. The power of life and death must not be managed with

passion. We give a horse the spur, that is restiff, or jadish, and tries to cast his rider; but this is without anger, too, and only to take down his stomach, and bring him by correction to obedience.

It is true, that correction is necessary, yet within reason and bounds; for it does not hurt, but profit us under an appearance of harm. Ill dispositions in the mind are to be dealt with as those in the body; the physician first tries purging and abstinence; if this will not do, he proceeds to bleeding, nay, to dismembering, rather than fail; for there is no operation too severe that ends in health. The public magistrate begins with persuasion, and his business is, to beget a detestation for vice, and a veneration for virtue, from thence, if need be, he advances to admonition and reproach, and then to punishments; but moderate, and revocable, unless the wickedness be incurable, and then the punishment must be so too. There is only this difference, the physician, when he cannot save his patient's life, endeavours to make his death easy; but the magistrate aggravates the death of the criminal with infamy and disgrace, not as delighting in the severity of it, for no good man can be so barbarous, but for example, and to the end that they who will do no good living, may do some by dying. The end of all correction is, either the amendment of wicked men, or to prevent the influence of ill example: for men are punished with a respect to the future, not to expiate offences committed, but for fear of worst to come. Public offenders must be a terror to others; but still, all this while, the power of life and death must not be managed with passion. The medicine, in the mean time, must be suited to the disease: infamy cures one, pain another, exile a third, beggary a fourth, but there are some that are only to be cured by the gibbet. I would be no more angry with a thief, or a traitor, than with myself when I open a vein. All punishment is but a moral, or civil remedy. I do not do any thing that is very ill, but yet I transgress often. Try me first with a private reprehension, then with a public one; if that will not serve, see what banishment will do; if not that either, load me with chains, lay me in a prison; but if I should prove wicked, even for wickedness sake, and have no hope of reclaiming me, it would be a kind of mercy to destroy me. Vice is incorporated with me, and there is no remedy, but the taking of both away together; but still without anger.

THE ECONOMY OF HUMAN LIFE.

(Concluded from p. 208.)

PROSPERITY AND ADVERSITY.

Let not prosperity elate thy heart above measure; neither let thy mind be depresssed unto the grave, because fortune beareth hard against thee.

Her smiles are not stable, therefore build not thy confidence upon them; her frowns endure not for ever, therefore let hope teach thee patience.

To bear adversity well is difficult; but to be temperate in prosperity is the height of wisdom.

Good and ill are the test by which thou art to know thy constancy; nor is there aught else that can tell thee the powers of thy own mind; be therefore watchful when these are upon thee.

Behold Prosperity, how sweetly she flattereth thee! how insensibly she robbeth thee of thy strength and thy vigour!

Though thou hast been constant in ill-fortune—though thou hast been invincible in distress, yet by her thou art conquered; not knowing that thy strength returneth not again, and yet that thou again mayest need it.

Affliction moveth our enemies to pity; success and happiness cause even our friends to envy.

Adversity is the seed of well doing! it is the nurse of heroism and boldness: who that hath enough, will endanger himself to have more? who that is at ease, will set his life on the hazard?

True virtue will act under all circumstances; but men see most of its effects when accidents occur.

In adversity man seeth himself abandoned by others; he findeth that all his hopes are centred within himself: he rouseth his mind; he encountereth his difficulties, and they yield before him.

In prosperity he fancieth himself safe—he thinketh that he is beloved of all that smile about his table—he groweth careless and remiss—he seeth not the danger that is before him—he trusteth to others, and in the end they deceive him.

Every man can advise his own mind in distress; but prosperity blindeth the truth.

Better is the sorrow that leadeth to contentment,

than the joy that rendereth man unable to endure distress, and afterwards plungeth him into it.

Our passions dictate to us in all our extremes; moderation is the effect of wisdom.

Be upright in thy whole life, be content in all its changes; so shalt thou make thy profit out of all occurrences; so shall every thing that happeneth unto thee be the source of praise.

The wise maketh every thing the means of advantage; and with the same countenance beholdeth he all the faces of Fortune; he governeth the good—he conquereth the evil—he is unmoved in all.

Presume not in prosperity, neither despair in adversity; court not dangers, nor meanly fly from before them; dare to despise whatever will not remain with thee.

Let not adversity tear off the wings of hope, neither let prosperity obscure the light of prudence.

He who despaireth of the end, shall never attain unto it; and he who seeth not the pit, shall perish therein.

He who calleth prosperity his good—who hath said unto her, "With thee will I establish my happiness:" lo! he anchoreth his vessel in a bed of sand which the return of the tide washeth away.

As the water that passeth from the mountains kisseth, in its way to the ocean, every field that bordereth the rivers—as it tarrieth not in any place, even so Fortune visiteth the sons of men, her motion is incessant, she will not stay—she is unstable as the winds: how then wilt thou hold her? when she kisseth thee, thou art blessed; but behold as thou turnest to thank her, she is gone unto another.

PAIN AND SICKNESS.

The sickness of the body affecteth even the mind, the one cannot be in health without the other.

Pain is of all ills that which is most felt; and it is that from which nature hath the fewest remedies.

When thy constancy faileth thee, call in thy reason: when thy patience quitteth thee, call in thy hope.

To suffer is a necessity entailed upon thy nature; wouldst thou that miracles should protect thee from it? or shalt thou repine because it happeneth unto thee, when lo! it happeneth unto all.

It is injustice to expect exemption from that thou wert born unto; submit with modesty to the laws of thy condition.

Wouldst thou say to the seasons, pass not on, lest I grow old? Is it not better to suffer with an equal mind that which thou canst not avoid?

Pain that endureth long, is moderate; blush, therefore, to complain of it!—that which is violent, is short; behold thou seest the end of it.

As the wise afflicteth not himself, because a thorn teareth his garment; so the patient grieveth not his mind, because that which covereth it, is injured.

DEATH.

As the production of the metal proveth the work of the alchemist, so is death the test of our lives, the essay which sheweth the standard of all our actions.

Wouldst thou judge of a life, examine the period of it: the end crowneth the attempt; and where dissimulation is no more, there truth appeareth.

He hath not spent his life ill who knoweth to die well; neither can he have lost all his time, who employeth the last portion of it to his honour.

He was not born in vain who dieth as he ought; neither hath he lived unprofitably who dieth happily.

He that considereth he is to die, is content while he liveth: he who striveth to forget it, hath no pleasure in any thing; his joy appeareth to him a jewel which he expecteth every moment he shall lose.

Wouldst thou learn to die nobly, let thy vices die before thee. Happy is he who endeth the business of his life before his death; who, when the hour cometh, hath nothing to do but to die; who wisheth not delay, because he hath no longer use for time.

Avoid not death, for it is a weakness; fear it not, for thou understandest not what it is; all that thou certainly knowest is this, that it putteth an end to thy sorrows.

Think not the longest life the happiest: that which is best employed, doth man the most honour.

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SENECA, ON ANGER.

(*Continued from p.* 221.)

There is no surer argument of a great mind, than not to be transported to anger by any accident; the clouds and the tempests are formed below, but all above is quiet and serene, which is the emblem of a brave man, who suppresses all provocations, and lives within himself, modest, venerable, and composed: whereas, anger is a turbulent humour, which, at first dash, casts off all shame, without any regard to order, measure, or good manners, transporting a man into misbecoming violences, with his tongue, his hands, and every part of his body. And whoever considers the foulness and the brutality of this vice, must acknowledge that there is no such monster in nature, as one man raging against another, and labouring to sink that which can never be drowned, but with himself in company. It renders us incapable either of discourse, or of other common duties. It is of all passions the most powerful; for it makes a man that is in love to kill his mistress; the ambitious man to trample upon his honours, and the covetous to throw away his fortune. There is not a mortal that lives free from the danger of it, for it makes even the heavy and the good-natured to be fierce and courageous: it invades us like a pestilence, the lusty as well as the weak; and it is not either strength of body, or a good diet, that can secure us against it; nay, the most learned, and men of otherwise exemplary sobriety, are infested with it. It is so potent a passion, that Socrates dared not to trust himself with it. "Sirrah," says he to his man, "now I would beat you, if I were not angry with you." There is no age, nor sect of men, that escapes it. Other vices take us one by one, but this, like an

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epidemical contagion, sweeps all; men, women, and children, princes and beggars, are carried away with it in shoals and troops, as one man. It was never seen, that a whole nation was in love with one woman, or unanimously bent upon one vice, but here and there, some particular men are tainted with some particular crimes; whereas in anger, a single word many times inflames the whole multitude, and men betake themselves presently to fire and sword upon it. When men's minds are struck with the opinion of an injury, they fall on immediately, wheresoever their passion leads them, without either order, fear, or caution; provoking their own mischief; never at rest until they come to blows, and pursuing their revenge even with their bodies upon the point of the weapons of their enemies. So that the anger itself is much more hurtful to us than the injury that provokes it; for the one is bounded, but where the other will stop, no one knows. There are no greater slaves than they who serve anger; for they improve their misfortunes by an impatience more insupportable than the calamity that causes it.

Nor does it rise by degrees, as other passions, but flashes like gunpowder, blowing up all in a moment. Neither does it only press to the mark, but overbears every thing in the way to it. Other vices drive us, but this hurries us headlong: other passions stand firm, but this consumes and destroys itself: it falls like thunder, or a tempest, with an irrevocable violence, that gathers strength in the passage, and then evaporates in the conclusion. Other vices are unreasonable, but this is unhealthful too: other distempers have their intervals and degrees, but in this we are thrown down as from a precipice: there is not any thing so amusing to others or so destructive to itself; so proud and insolent if it succeeds, or so extravagant if it be disappointed. No repulse discourages it, and for want of other matter to work upon, it falls foul of itself, and let the ground be ever so trivial, it is sufficient for the wildest outrage imaginable. It spares neither age, sex, nor quality. Some people would be luxurious, were they not poor; others lazy, were they not perpetually kept at work. The simplicity of a country life keeps many men in ignorance of the frauds and impieties of courts and camps: but no nation, or condition of men, is exempt from the impressions of anger, and it is as dangerous in war as in peace. We find that elephants will be made familiar, bulls will suf-

fer children to ride upon their backs, and play with their horns, bears and lions, by good usage, will be brought to fawn upon their masters; how desperate a madnes is it, then, for men, after the reclaiming of the fiercest of beasts, and bringing them to be tractable and domestic, to become yet worse than beasts to one another? Why do we not rather make the best of a short life, and render ourselves amiable to all whilst we live, and desirable when we die?

Let us bethink ourselves of our mortality, and not squander away the little time that we have upon animosities and feuds, as if it were never to be at an end. Had we not better enjoy the pleasure of our own life, than be still contriving to gall and torment another's? in all our brawlings and contentions, never so much as dreaming of our weakness. Do we not know that these implacable enmities of ours lie at the mercy of a fever, or any petty accident to disappoint? Our fate is at hand, and the very hour that we have set for another man's death, may, peradventure, be prevented by our own. What is it that we make all this bustle for, and so needlessly disquiet our minds? We are offended with our servants, our masters, our princes, our clients; a little patience, and we shall be all equal; so that there is no need either of ambushes or combats. Our wrath cannot go beyond death; and death will undoubtedly come, whether we be peevish or quiet. It is time lost to take pains to do that which will infallibly be done without us. But suppose that we would only have our enemy banished, disgraced, or damaged, let his punishment be more or less, it is yet too long, either for him to be inhumanly tormented, or for us to be most barbarously pleased with it. It holds in anger, as in mourning, it must and will at last fall of itself; then let us look to it betimes; for when it is once come to an ill habit, we shall never want matter to feed it; and it is much better to overcome our passions than to be overcome by them; some way or other, either our parents, children, servants, acquaintances, or strangers, will be continually vexing us. We are tossed hither and thither by our affections, like a feather in a storm, and by fresh provocations the madness becomes perpetual. Miserable creatures! that ever our precious hours should be so ill employed! how prone and eager are we in our hatred, and how backward in our love! Were it not much better to be making friendships, pacifying enemies, doing good offices, both public

and private, than to be still meditating of mischief, and designing how to wound one man in his fame, another in his fortune, a third in his person? the one being so easy, innocent, and safe, and the other so difficult, impious, and hazardous. Nay, take a man in chains, and at the foot of his oppressor, how many are there, who, even in this case, have maimed themselves in the heat of their violence upon others.

This untractable passion is much more easily kept out, than governed, when it is once admitted; for the stronger will give laws to the weaker; and make reason a slave to the appetite. It carries us headlong, and, in the course of our fury, we have no more command of our minds than we have of our bodies down a precipice; when they are once in motion, there is no stop until they come to the bottom. Not that it is possible for a man to be warm in winter, and not to perspire in summer, either by the benefit of the place, or the hardiness of the body; and, in like manner, we may provide against anger. But certain it is, that virtue and vice can never agree in the same subject; and, as a man cannot be sick and sound at the same time, neither can he be good and angry. Beside, if we must be querelsome, it must be with our superior, our equal, or our inferior. To contend with our superiors is folly and madness, with our equals it is doubtful and dangerous, and with our inferiors it is base. Nor does any man know but that he who is now his enemy, may hereafter become a friend, over and above the reputation of clemency and good nature. And what can be more honourable, or comfortable, than to exchange a feud for a friendship? The people of Rome never had more faithful allies than those that were at first the most obstinate enemies: neither had the Roman Empire arrived at that height of power, but for mingling the conquered with the conquerors. There is an end of the contest when one side deserts it; so that the paying of anger with benefits puts a period to the controversy. If it be our misfortune to transgress, let not our anger descend to the children, friends, or relations, even of our most bitter enemies. The very cruelty of Sylla was heightened by that instance of incapacitating the issue of the proscribed. It is inhuman to intail the hatred we have for the father upon his posterity. A good and a wise man is not to be an enemy of wicked men, but a reprover; and he is to look upon all the drunkards, the lustful, the thankless, the covetous,

and the ambitious, whom he may meet, as the physician looks upon his patients; for, he who will be angry with any man, must be displeased with all; which were as ridiculous, as to quarrel with a body for stumbling in the dark; with one that is deaf, for not doing as you bid him: or with a school boy, for loving his play better than his book.

It is the most detestable of vices, even if compared with the worst of them. Avarice scrapes and gathers together, that which somebody may be the better for: but anger lashes out, and no man comes off gratis. An angry master makes one servant run away, and another hang himself, and his choler causes him much greater loss than he suffered in the occasion of it. It is the cause of mourning to the father, and of divorce to the husband; it makes the magistrate odious, and gives the candidate a repulse. It is worse than luxury, which only aims at its proper pleasure; whereas, the other is bent upon giving pain to another. The malevolent, and the envious, content themselves only to wish another man miserable; but it is the business of anger to make him so, and to wreak the mischief itself, not so much desiring the hurt of another, as to inflict it. Among the powerful it breaks out into open war, and into private war among the common people, but without force or arms. It engages us in treacheries, perpetual troubles and contentions: it alters the very nature of a man, and punishes itself in the persecution of others. Humanity excites us to love, this to hatred; that to be beneficial to others, this to hurt them; beside that, though it proceeds from too high a conceit of ourselves, it is yet, in effect, but a narrow and contemptible affection, especially when it meets with a mind that is hard and impenetrable, and returns the dart upon the head of him that casts it.

THE ORDINARY GROUNDS AND OCCASIONS OF ANGER.

In this wandering state of life, we meet with many occasions of trouble and displeasure, both great and trivial, and not a day passes, but from men, or things, we have some cause or other for offence; as a man must expect to be justled, dashed, and crowded, in a populous city. One man deceives our expectation, another delays it; and if every thing does not succeed to our wish, we presently fall out, either with person, the business, the place, our fortune, or ourselves.—Some men value themselves upon their wit, and will

never forgive any one that pretends to lessen it; others are inflamed by wine; and some are distempered by sickness, weariness, watchings, love, care, &c. Some are prone to it by heat of constitution; but moist, dry, and cold complexions, are more liable to other affections, as suspicion, despair, fear, jealousy, &c. But most of our quarrels are of our own contriving. One while we suspect upon mistake, another while we magnify trifles. To say the truth, most of those things that exasperate us, are rather subjects of disgust than of mischief. There is a large difference between opposing a man's satisfaction, and not assisting it; between taking away, and not giving; but we reckon upon denying and deferring as the same thing, and interpret another's being for himself, as if he were against us. Nay; we often entertain an ill opinion of well doing, and a good one of the contrary: and we hate a man for doing that very thing which we should hate him for on the other side, if he did not do it.—We take it ill to be opposed, when there is a father, a brother, or a friend, in the case against us, but we should rather love a man for it, and content ourselves with wishing that he could be honestly of our party. We approve of the fact, and detest the doer of it. It is a base thing to hate the person whom we cannotbut commend; but it is a great deal worse yet, if we hate him for the very thing that deserves commendation.—The things that we desire, if they be such as cannot be given to one, without being taken away from another, must needs set those people by the ears, who desire the same thing. One man has a design upon my mistress, another upon mine inheritance, and that which should make friends, makes enemies; our being all of one mind. The general cause of anger is, the sense or opinion of an injury; that is, the opinion either of an injury simply done, or of an injury done which we have not deserved. Some are naturally given to anger, others are provoked to it by occasion; the anger of women and children is commonly sharp, but not lasting; old men are rather querulous and peevish.—Hard labour, diseases, anxiety of thought, and whatsoever hurts the body or the mind, disposes a man to be froward, but we must not add fire to fire.

He that duly considers the subject matter of all controversies and quarrels, will find them low and mean, not worth the thoughts of a generous mind; but the greatest noise of all is about money. This is it that sets fathers and children by the ears, husbands and

wives, and makes way for sword and poison: this is it that wearies our Courts of Justice, enrages our princes, and lays cities in the dust, to seek for gold and silver in the ruins of them. This is it that makes work for the Judge, to determine which side is least in the wrong; and whose is the most plausible avarice, the plaintiff's or the defendant's. And what is it that we contend for, but those baubles that make us cry when we should laugh? To see a rich old cuff, that has nobody to leave his estate to, break his heart for a handful of dirt, and a gouty usurer, that has no other use of his fingers but to count, to see him, I say, in the extremity of his fit, wrangling for the odd money in his interest:—if all that is precious in nature was gathered into one mass, it would not be worth the trouble of a sober mind. It were endless to run over all those ridiculous passions that are moved about meats and drinks, and the matter of luxury; nay, about words, looks, actions, jealousies, mistakes, which are all of them as contemptible fooleries as those very baubles that children scratch and cry for. There is nothing great, or serious, in all that which we keep up such a clatter about; the madness of it is, that we set too great a value upon trifles. One man flies out upon a salute, a letter, a speech, a question, a gesture, a wink, a look. An action moves one man, a word affects another; one man is tender of his family, another of his person; one sets up for an orator, another for a philosopher; this man will not bear pride, nor that man opposition. He who plays the tyrant at home, is as gentle as a lamb abroad. Some take offence if one man ask a favour of them, and others if he does not.—Every man has his weak side, let us learn which that is, and take care of it; for the same thing does not work upon all men alike. We are moved like beasts, at the idle appearance of things; and the fiercer the creature, the more it is startled. The sight of red cloth enrages a bull. A shadow provokes the asp, nay, so unreasonable are some men, that they take moderate benefits for injuries, and squabble about it with their nearest relations: they have done this and that for others, they cry, and they might have dealt better with us if they had pleased. Very good! And if it be less than we looked for, it may be yet more than we deserve. Of all unquiet humours, this is the worst, that will never suffer any man to be happy, so long as he sees a happier man than himself. I have known some men so weak, as to think themselves con-

temned, if a horse did but play the jade with them that is yet obedient to another rider. A brutal folly to be offended at a mute animal; for no injury can be done to us without the concurrence of reason. A beast may hurt us, as a sword, or a stone, and no otherwise. Nay, there are they who will complain of foul weather, a raging sea, a biting winter, as if it were expressly directed to them.

How vain and idle are many of those things that make us stark mad? A restiff horse, the overturning of a glass, the falling of a key, the dragging of a chair, a jealousy, a misconstruction. How shall that man endure the extremities of hunger and thirst, who flies into a rage for putting a little too much water into his wine? What haste is there to lay a servant by the heels, to break a leg or an arm immediately for it, as if he were not to have the same power over him an hour after, that he has at that instant? The answer of a servant, a wife, a tenant, puts some people out of all patience; and yet they can quarrel with the Government for not allowing them that liberty in public which they deny to their own families. If they say nothing, it is contumacy; if they speak, or laugh, it is insolence. As if a man had his ears given him only for music; whereas we must suffer all sorts of noises, good and bad, both of man and beast. How idle is it to start at the tinkling of a bell, or the creaking of a door, when, for all this delicacy, we must endure thunder? Neither are our eyes less curious and fantastical than our ears. When we are abroad, we can bear well enough with foul ways, nasty streets, noisome ditches; but a spot upon a dish at home, or an unswept hearth, absolutely distracts us. And what is the reason, but that we are patient in the one place, and fantastically peevish in the other? Nothing makes us more intemperate than luxury, that shrinks at every stroke, and starts at every shadow. It is death to some to have another sit above them, as if a body were the more or less honest for a cushion. But they are only weak creatures, who think themselves wounded if they be but touched. One of the Sibarites, who saw a fellow hard at work, digging, desired him to give over, for it made him weary to see him: and it was an ordinary complaint with him—that he could take no rest, because the rose leaves lay double under him. When we are once weakened with pleasures, every thing grows intolerable. And we are angry as well with those who cannot, as with those

who do hurt us. We tear a book because it is blotted, and our clothes because they are not well made:—things that neither deserve nor feel our anger. The tailor, perhaps, did his best; or, however, had no intent to displease us: if so, first, why should we be angry at all? Secondly, why should we be angry with the thing for the man's sake? Nay, our anger extends even to dogs, horses, and other beasts.

ADVICE IN CASES OF CONTUMELY AND REVENGE.

Of provocations to anger there are two sorts; there is an injury, and there is a contumely. The former in its nature is the heavier; the other slight in itself, and only troublesome to a wounded imagination. And yet, some there are, who will bear blows, and death itself, rather than contumelious words. A contumely is an indignity below the consideration of the law, and not worthy of revenge, nor so much as a complaint.—It is only the vexation and infirmity of a weak mind, as well as the practice of a haughty and insolent nature, and signifies no more to a wise and sober man, than an idle dream, that is no sooner past than forgotten. It implies contempt, it is true; but what need has any man to care for being contemptible to others, if he be not so to himself? When a child in the arms strikes its mother, tears her hair, claws her face, and calls her by improper names, it goes for nothing, because the child knows not what it does. Neither are we moved at the impudence and bitterness of a buffoon, though he fall upon his own master, as well as upon the guests; but, on the contrary, we encourage and entertain the freedom. Are we not mad, then, to be delighted and displeased with the same thing, and to take that as an injury from one man, which passes only for a raillery from another? He that is wise will behave himself toward all men as we do to our children: for they are but children, too, though they have grey hairs; they are, indeed, of a larger size, and their errors are grown up with them; they live without rule, they covet without choice, they are timorous and unsteady, and if at any time they happen to be quiet, it is more out of fear than reason. It is a wretched condition, to stand in awe of every body's tongue; and whosoever is vexed at reproach, would be proud if he were commended. We should look upon contumelies, slanders, and ill words, only as the clamour of enemies, or arrows shot at a distance, that make a clattering

upon our arms, but do no execution. A man makes himself less than his adversary, by fancying that he is contemned. Things are only ill, that are ill taken; and it is not for a man of worth to think himself better or worse for the opinion of others. He who thinks himself injured, let him say—Either I have deserved this, or I have not. If I have, it is just; if I have not, it is an injustice; and the doer of it has more reason to be ashamed than the sufferer. Nature has assigned to every man his post, which he is in honour bound to maintain, let him be ever so much pressed. Some are so impatient, that they cannot bear a contumely from a woman, whose very beauty, greatness, and ornaments, are all of them little enough to vindicate her from many indecencies, without much modesty and discretion; nay, they will lay it to heart even from the meanest of servants. How wretched is that man, whose peace lies at the mercy of the people? A physician is not angry at the intemperance of a mad patient, nor does he take it ill to be railed at by a man in a fever; just so should a wise man treat all mankind, as a physician does his patients; and, looking upon them only as sick and extravagant, let their words and actions, whether good or bad, go equally for nothing; attending still his duty, even in the coarsest offices that may conduce to their recovery. Men that are proud, froward, and powerful, he values their scorn as little as their quality, and looks upon them no otherwise than as a people in the excess of a fever. If a beggar worships him, or if he takes no notice of him, it is all one to him; and with a rich man he makes it the same case. Their honours, and their injuries, he accounts much alike; without rejoicing at the one, or grieving at the other.

In these cases, the rule is to pardon all offences, where there is any sign of repentance, or hope of amendment. It does not hold in injuries as in benefits, the requiting of the one with the other; for it is a shame to overcome in the one, and in the other to be overcome. It is the part of a great mind to despise injuries: and it is one kind of revenge to neglect a man, as not worth it; for it makes the first aggressor too considerable. Our philosophy, methinks, might carry us to the bravery of a generous mastiff, that can hear the barking of a thousand curs, without taking any notice of them. He who receives an injury from his superior, it is not enough for him to bear it with patience, and without any thought of revenge, but he

must receive it with a cheerful countenance, and look as if he did not understand it, too; for if he appear too sensible, he shall be sure to have more of it. It is a bad humour in great men, that whom they wrong they will hate. It is well answered of an old courtier, that was asked how he kept so long in favour.—"Why," says he, "by receiving injuries, and crying your humble servant for them." Some men take it for an argument of greatness to have revenge in their power; but so far is he who is under the dominion of anger, from being great, that he is not so much as free. Not but that anger is a kind of pleasure to some in the act of revenge, but the very word is inhuman, though it may pass for honest. Virtue, in short, is impenetrable, and revenge is only the confession of an infirmity.

It is a fantastical humour, that the same jest in private should make us merry, and yet enrage us in public; nay, we do not allow the liberty we take. Some railleries we account pleasant, others bitter; a conceit upon a squint eye, a hunch-back, or any personal defect, passes for a reproach. And why may we not as well hear it as see it? Nay, if a man imitates our gait, speech, or any imperfection, it puts us out of all patience, as if the counterfeit were more grievous than the reality. Some cannot endure to hear of their age, others of their poverty; and they make the thing the more noticed the more they desire to hide it. Some bitter jest, for the purpose, was broken upon you at the table; keep better company. In the freedom of cups, a sober man will hardly keep himself within bounds. It sticks with us extremely, sometimes, that the porter will not let us in to his great master. Will any but a madman quarrel with a cur for barking, when he may pacify him with a crust? What have we to do but to keep futher off, and laugh at him? Fidus Cornelius, a tall slim fellow, fell downright a crying in the senate-house at Corbulo's saying that he looked like an ostrich. He was a man that made nothing of a lash upon his life and manners; but a reflection upon his person was worse than death. No man was ever ridiculous to others, who laughed at himself first; it prevents mischief, and is a spiteful disappointment to those who take pleasure in such abuses. Vitinius, a man that was made up of scorn and hatred, scurrilous and impudent to the highest degree, but most abusively witty, and withal he was diseased and deformed to an extreme; his way was

always to begin to make sport with himself, and so prevented the mockery of others. There are none more abusive to others than they who lie most open to it themselves; but the humour goes round, and he that laughs at me to day, will have somebody to laugh at him to-morrow, and revenge my quarrel. But, however, there are some liberties that will never go down with some men.

CAUTIONS AGAINST ANGER IN THE MATTER OF EDUCATION, CONVERSE, AND OTHER GENERAL MEANS OF PREVENTING IT, BOTH IN OURSELVES AND OTHERS.

All that is particular upon this subject lies under two heads:—first; that we do not fall into anger; and, secondly, that we do not transgress in it. As in the case of our bodies, we have some medicines to preserve us when we are well, and others to recover us when we are sick; so it is one thing not to admit it, and another thing to overcome it. We are, in the first place, to avoid all provocations, and the beginnings of anger; for if we be once down, it is a hard task to get up again; when our passion has got the better of our reason, and the enemy is received into the gate, we cannot expect that the conqueror should take conditions from the prisoner. And, in truth, our reason, when it is thus mastered, turns effectually into passion. A careful education is a great matter, for our minds are easily formed in our youth, but it is a hard business to cure ill habits: beside that, we are inflamed by climate, constitution, company, and a thousand other accidents, that we are not aware of.

The choice of a good nurse, and a well natured tutor, goes a great way; for the sweetness both of the blood and of the manners will pass into the child. There is nothing breeds anger more than a soft and effeminate education; and it is very seldom seen, that either the mother's, or the schoolmaster's darling, ever comes to good. But my young master, when he comes into the world, behaves himself like a choleric coxcomb; for flattery, and a great fortune, nourish touchiness. It is a nice point, so to check the seeds of anger in a child, as not to take off the edge, and quench his spirits, whereof a particular care must be taken, between licence and severity, that he be neither too much emboldened nor depressed. Commendation gives him courage and confidence, but then the danger is, of blowing him up into insolence and wrath: so

that when to use the bit, and when the spur, is the main difficulty. Never put him to a necessity of begging any thing basely, or if he does, let him go without it. Enure him to familiarity, where he has any emulation; and in all his exercises, let him understand that it is generous to overcome his competitor, but not to hurt him. Allow him to be pleased when he does well, but not transported, for that will puff him up into too high a conceit of himself. Give him nothing that he cries for, until the dogged fit is over, but then let him have it when he is quiet; to shew him that there is nothing to be gotten by being peevish. Chide him for whatever he does amiss, and make him betimes acquainted with the fortune to which he was born. Let his diet be wholesome, but sparing; and clothe him like the rest of his fellows; for by placing him upon that equality at first, he will be the less proud afterward, and consequently the less waspish and quarrelsome.

In the next place, let us have a care of temptations that we cannot resist, and provocations that we cannot bear, and especially of sour and exceptious company: for a cross humour is contagious; nor is it all, that a man shall be the better for a quiet conversation; but an angry disposition is troublesome, because it has nothing else to work upon. We should, therefore, chuse a sincere, easy, and temperate companion, that will neither provoke anger nor return it, nor give a man any occasion of exercising his distempers. Nor is it enough to be gentle, submissive, and humane, without integrity and plain dealing: for flattery is as offensive on the other side. Some men will take a curse from you better than a compliment. Cælius, a passionate orator, had a friend of singular patience that supped with him, who had no way to avoid a quarrel, but by saying amen to all that Cælius said. Cælius taking this ill—"Say something against me," says he, "that you and I may be two;" and he was angry with him because he would not; so the dispute fell, as it needs must, for want of an opponent.

He that is naturally addicted to anger, let him use a moderate diet, and abstain from wine; for it is but adding fire to fire. Gentle exercises, recreations and sports, temper and sweeten the mind. Let him have a care also of long and obstinate disputes, for it is easier not to begin them than to put an end to them. Severe studies are not good for him neither, as law or mathematics; too much attention preys upon the spi-

rits, and makes him eager. But poetry, history, and those lighter entertainments, may serve him for diversion and relief. He that would be quiet, must not venture at things out of his reach, or beyond his strength; for he shall either stagger under the burden, or discharge it upon the next man he meets; which is the same case in civil and domestic affairs. Business that is ready and practicable goes off with ease, but when it is too heavy for the bearer, they fall both together. Whatsoever we design, we should first take a measure of ourselves, and compare our force with the undertaking, for it vexes a man not to go through with his work: a repulse inflames a generous nature, as it makes one that is phlegmatic sad. I have known some that have advised looking in a glass when a man is in the fit, and the very spectacle of his own deformity has cured him. Many that are troublesome in their drink, and know their own infirmity, give their servants orders beforehand, to take them away by force, for fear of mischief, and not to obey their masters themselves when they are hot-headed. If the thing were duly considered, we should need no other cure than the bare consideration of it. We are not angry at madmen, children, and fools, because they do not know what they do; and why should not imprudence have an equal privilege in other cases? If a horse kick, or a dog bite, shall a man kick or bite again? The one, it is true, is wholly void of reason, but it is also an equivalent darkness of mind that possesses the other. So long as we are among men, let us cherish humanity; and so live, that no man may be either in fear, or in danger of us. Losses, injuries, reproaches, calumnies, are but short inconveniences, and we should bear them with resolution. Besides that, some people are above our anger, others below it. To contend with our superiors is a folly, and with our inferiors an indignity.

There is hardly a more effectual remedy against anger than patience and consideration. Let but the first fervour abate, and that mist which darkens the mind will be either lessened or dispelled; a day, nay, an hour, does much in the most violent cases, and, perchance, totally suppresses it; time discovers the truth of things, and turns that into judgment which at first was anger. Plato was about to strike his servant, and while his hand was in the air he checked himself, but still held it in that menacing posture. A friend took notice of it, and asked him what he meant.

"I am now," says Plato, "punishing an angry man:" so that he left his servant to chastise himself. Another time, his servant having committed a great fault—"Speusippus," says he, "do you beat that fellow, for I am angry:" so that he forbore striking him for the very reason that would have made another man have done it. "I am angry," says he, "and shall go farther than becomes me." Nor is it fit that a servant should be in his power, that is not his own master. Why should any one venture now to trust an angry man with revenge, when Plato dared not trust himself? Either he must govern it, or it will undo him. Let us do our best to overcome it, but let us, however, keep it close, without giving it any vent. An angry man, if he gives himself liberty at all times, will go too far. If it comes once to shew itself in the eye, or countenance, it has got the better of us. Nay, we should so oppose it, as to put on the very contrary dispositions: calm looks, soft and slow speech, an easy and deliberate march, and by little and little we may possibly bring our thoughts into a sober conformity with our actions. When Socrates was angry, he would take himself in it, and speak low, in opposition to the motions of his displeasure. His friends would take notice of it; and it was not to his disadvantage, but rather to his credit, that so many should know that he was angry, and nobody feel it; which could never have been, if he had not given his friends the same liberty of admonition which he himself took. And this course should we take; we should desire our friends not to flatter us in our follies, but to treat us with all liberties of reprehension, even when we are least willing to bear it, against so powerful and so insinuating an evil; we should call for help, while we have our eyes in our head, and are yet masters of ourselves. Moderation is profitable for subjects; but more so for princes, who have the means of executing all that their anger prompts them to. When that power comes once to be exercised to a common mischief, it cannot long continue, a common fear joining in our cause all their divided complaints. In a word now, how we may prevent, moderate, or master, this impotent passion in others.

It is not enough to be sound ourselves, unless we endeavour to make others so, wherein we must accommodate the remedy to the temper of the patient. Some are to be dealt with by artifice and address; as, for example,—why will you gratify your enemies to shew yourself so much concerned? It is not worth your

anger; it is below you; I am as much troubled at it myself, as you can be, but you had better say nothing, and take your time to be even with them. Anger, in some people, is to be openly opposed; in others there must be a little yielding, according to the disposition of the person. Some are won by entreaties, others are gained by mere shame and conviction, and some by delay; a dull way of cure for a violent distemper, but this must be the last experiment. Other affections may be better dealt with at leisure, for they proceed gradually, but this commences and perfects itself in the same moment. It does not, like other passions, solicit and mislead us, but it runs away with us by force, and hurries us on with an irresistible temerity, as well to our own, as to another's ruin: not only flying in the face of him that provokes us, but, like a torrent, bearing all down before it. There is no encountering the first heat and fury of it, for it is deaf and mad. The best way is, in the beginning, to give it time and rest, and let it spend itself: while the passion is too hot to handle, we may deceive it; but, however, let all instruments of revenge be put out of the way. It is not amiss, sometimes to pretend to be angry, too, and join with him, not only in the opinion of the injury, but in the seeming contrivance of a revenge. But this must be a person that has some authority over him. This is a way to get time, and by advising upon some greater punishment, to delay the present: if the passion be outrageous, try what shame or fear can do; if weak, it is no hard matter to amuse it by strange stories, grateful news, or pleasant discourses. Deceit, in this case, is friendship; for men must be cozened to be cured.

The injuries that press hardest upon us, are those which either we have not deserved, or not expected, or, at least, not in so high a degree. This arises from the love of ourselves; for every man takes upon him, like a Prince, in this case, to practise all liberties, and to allow none; which proceeds either from ignorance or intolerance. What news is it for people to do ill things? for an enemy to hurt; nay, for a friend, or a servant, to transgress, and to prove treacherous, ungrateful, covetous, impious? What we find in one man, we may in another, and there is no more security in fortune than in men. Our joys are mingled with fear, and a tempest may arise out of a calm, but a skilful pilot is always provided for it.

(To be continued.)

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The Moralist.

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ON ANGER.

Anger may be considered a disease in the human body, rather than a passion: a moral disease it is, certainly, in its relation to the human mind. But as it prevails more in some than in others, more at some than at other times, more in sickly than in healthy bodies, it may justly be viewed as a physical disease. To cure, it is necessary to know our diseases, and to know that anger is disease, promises to be a first step to its expulsion from the body. As a storm is a species of disease in the physical world, so is anger in the moral world; but though it is a matter beyond human power to prevent or controul the former, it is not so with the latter: the human body is the moral universe, and human power can sway it. It generates its own power of moral controul, as the necessity of morality is generated by an association with others of the species.

The cause of anger must be an idea of injury done to the will or to the possessions of the body, and is a proof rather of weakness than of strength of mind. Instances may occur in which the exhibition of anger may ward off an amount of injury; but to anger after an injury is received, is rather the proof of a little than an enlarged mind. As a proof of its being an injurious disease to the body, we may instance the facts

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that persons addicted to it always seek repose and quietness, exhibit exhaustion after the fit has passed, and feel sorrow for the excitement: others are subject to head-aches; others again fall into hysterics in the midst of the angry fit. It has caused the bursting of blood-vessels; and apoplectic fits are always to be feared from excessive anger. Where it is found in a father or mother, a family is injured and disgraced; where it is found in children, it should be instantly repressed as a vice. Children should be made sensible of some loss as often as they exhibit it towards each other: and persons of mature years may discover its inutility, with its mischief, if they will but reason upon it, and trace it from its source to its purpose.

As we can change the state of our bodies by regimen, so may we cure ourselves of every mental disease by resolution. From the different hues which different angry persons exhibit, there is an inference, that some fiery fluids in the body may be pre-disposing causes to irritation; but the culture of the mind will guard against this action upon so dangerous an element, and remove it harmlessly from the body, by the aid of reason's conductors, making it a source of vigour instead of a scathing blast. Anger, like an electric fluid, is a volatile passion, and to prevent it from being injurious, it is only necessary that we know how to guard ourselves from it, when it is generated, or previously to prevent the generation. When generated, it is apt to strike indiscriminately, and often makes enemies, or destroys benefits without a just cause.

The human body is as much a compound of elements as the earth and its atmosphere, and it is as difficult to develope clearly the sources of motion in the one as in the other. We ought to feel the same horror at an undue excitement of our passions, as we feel at a raging storm; for as life is the all we have to lose, it is as much in danger in the one as in the other case. We

ought to feel more horror; because, we have the power, by seeking it, to moderate our passions; whilst no human power can allay a storm in the atmosphere.

The source of passion is another hidden matter; but it is, evidently, the action of element upon element, of one kind upon another kind of fluid matter, where the compound, by its aggregate, constitutes sensation. The impulses to its motion are self-gratification and its opposition: hence, it may be seen, that a command over our desires and sorrows is that power which moderates all the passions. A resolution neither to obtain nor to spend any thing, but upon moral grounds, will keep the mental machine in its proper course of action; for mankind have but one correct guide by which every action may be rightly steered, and that is MORALITY, *or the rule of action that at once respects both self and others.*

Anger, being one of the passions, it takes its rise from the elementary actions of the body above stated, and the springs of those actions may be defined as the will opposed, body injured, or property not respected. But another powerful reason for discretion and discrimination is, the fact, that, anger is called into being from *imaginary* as well as from *real* circumstances. A supposition of will opposed, where authority is sought, operates as powerful as the fact; but before we anger, we ought to consider whether the will was such as could be morally obeyed. And with respect to an ideal injury of property, we should be very careful to examine the fact, and the disposition that led to the fact, before we decide on its merits. If we do not act upon such a rule, we are in danger of perpetual irritation; as a fertile fancy will never want causes whereon to exercise its spleen: if they do not present themselves, it will create them.

This spleen is a vaporous fluid that pervades some bodies more than others, and may be rightly classed as

the fluid of antipathy. Many animals, when pursued, will eject this fluid upon their pursuers. The poison of all poisonous animals is nothing more than a similar fluid highly concentrated, which the animal can eject at pleasure, or under peculiar excitement. They are the fluids of the body, which in a great measure give the tone to the mind, and modulate all our words and actions. Sensation is an action upon fluids; and this well understood, we shall have arrived at the temper, so to regulate those sensations, as never to allow them to lead us into danger or error.

Anger is the parallel of drunkenness and madness: if a man could but look into a mirror, and raise up enough of reason to contemplate himself when angry, drunk, or mad, that would be a certain remedy; for, when we see them, we feel more disgust for our own vices and diseases than for those of others. It is a defect that we do not sufficiently look at, about, and into ourselves. Society implies that one man engages to help another: such is the first principle of the social compact; and anger, in any instance, is a violation of the common social law.

It is acknowledged, that there is a species of generosity commonly attached to violent and sudden anger, but it does not excuse the frequent exhibition of the passion; it is possible, however, by due culture, to raise these volatile elements into a greatness, a nobleness of mind.

As well as a general disease of the body, the habit of exhibiting anger at trifles may be considered a disease of the moral system. It is something beneath the dignity of rationality to be incessantly bickering with the persons and things about us, and such a person may be considered to be highly infected with the disease of unhappiness, a perpetual breaker of domestic peace, and, consequently, a vicious and immoral person. Such a person is an inexhaustible fountain of

spleen, that is attracted by every animal substance that comes near it, and converts to its own quality the whole substance of the food and the sentiment that is thrown upon it.

It is a matter of great concern, to reflect seriously on the follies and mischiefs which arise out of a general peevishness, or a display of anger at every trifle that happens. This disposition of mind and body operates against us both morally and physically, makes us despised in person, and injured in property: at once a perpetual torment to ourselves, and to every living thing about us. Cool reflection upon the matter, with a resolution to check the irritable nerve, is the only remedy. The resolution of Plato, which could suspend his arm in the air as a punishment, because he was about to strike in anger, is that species of resolution which is required as a remedy. Such a painting of Plato would be more publicly useful and valuable than all the other paintings in existence. It was the best of his many reveries, and in that attitude he ought always to be painted.

The anger, if it may be so called, which never arises but upon some wrong done, and never subsides into a compromising of that wrong, is the only useful species in this passion. It is the stern resolution to do or to countenance nothing but right, as far as existing knowledge distinguishes it. It is the guardian of virtue, the ever vigorous enemy of vice. It offers the most eloquent consolation to the one, and the most forbidding frown to the other. It is the distinguishing power that separates all that is evil from all that is good; and is the only power of the kind, humanly speaking, that is equal to this delightful task.

As most diseases are generative, so is the disease of anger one of them: it grows upon us, if not checked, and is communicated to those about us, by the example and habit. The anger of rulers, mere unbridled

passions, often desolates the habitations of millions: the anger of parties in a State must be injurious to the community as a whole, if it does not lead to acts of violence: and the anger of different families, and of the individuals of a family, is a source of perpetual distraction and injury. It is the evil principle that wars with the good principle LOVE; and is one of the chief sources of the misery that every where awaits sensation. The happiness of mankind centres in the principle of *love*, which may be distinguished in two kinds, like most of the other passions, *moral* and *physical*. Anger is the enemy of both. Love must overcome anger, or anger will overcome love.

These observations, with the extracts from Seneca, have nearly exhausted the consideration of this passion. Seneca reasons with a most powerful mind upon it, and seems to have exhibited a still more powerful example. Many of the cases quoted by him in illustration of its bad effects when unrestrained, have been omitted, in consequence of their horrifying and immoral nature. A mere narrative of vices is enough to pollute virtue, and youth should know as little as possible about them. A constant picture of the better part of animated nature should be constantly before their eyes; for, if any kind of ignorance be desirable, it must be the ignorance of vice. Under this view, a detail of vice will continue to be excluded from this publication, that its foul impression may not stain the mind of any youthful reader.

In conclusion, the reader is exhorted to make a conquest of him or herself, so as to eradicate the irritable or irascible disposition; and whilst augmenting the amount of human love, accumulate a preponderating share to self. The first principle in self satisfaction, is a desire to make others happy; but where anger reigns, happiness suffers an involuntary exile. Pope has said, that the "greatest enemy of mankind is

man:" the truism may be heightened, and still be true in saying, that *man is the greatest enemy* to self. No other human being can do him that constant injury which he does to himself. Anger, envy, jealousy, intemperance, are ills incessantly annoying his health and repose; and ills which he might shake off, if he had but sufficient resolution to reflect upon and to trace their origin. It is the business of rationality to make moral good surmount physical ill, and they who labour to attain that end seldom labour in vain. The passion of anger may be eradicated by a sentimental discipline, by desiring to eradicate it, as we would an eruption upon the face. It eclipses that virtue which is the beauty of the mind, as a foul blotch obscures the beauty of an otherwise well formed and healthy face. It is a storm that roots up our peace and happiness, and when subsided, often leaves both body and mind a wreck and scene of wretchedness. Though not the most foul or most base of passions, it is a withering blast, that scorches our bloom, and is perpetually striking at the very roots of life. Conquer it, and add increasing happiness to health and lengthened days.

SENECA, ON ANGER.

(*Concluded from p.* 240.)

AGAINST RASH JUDGMENT.

It is good for every man to fortify himself on his weak side; and, if he loves peace, he must not be inquisitive, and hearken to tale-bearers; for the man that is over curious to hear and see every thing, multiplies troubles to himself; for a man does not feel what he does not know. He that is listening after pri-

vate discourse, and what people say of him, shall never be at peace. How many things, that are innocent in themselves, are made injurious by misconstruction? Wherefore, some things we are to pause upon, others to laugh at, and others again to pardon. Or, if we cannot avoid the sense of indignities, let us, however, shun the open profession of it, which may be easily done, as appears by many examples of those who have suppressed their anger, under the awe of a greater fear. It is a good caution, not to believe any thing until we are very certain of it; for many probable things prove false, and a short time will make evidence of the undoubted truth. We are prone to believe many things which we are unwilling to hear, and so we conclude, and take up a prejudice before we can judge.—Never condemn a friend unheard, or without letting him know his accuser, or his crime. It is a common thing to say—Do not tell that you had it from me, for if you do I will deny it, and never tell you any thing again: by which means, friends are set together by the ears, and the informer slips his neck out of the collar. Admit no stories upon those terms, for it is an unjust thing to believe in private, and to be angry openly.—He that delivers himself up to guess and conjecture, runs a great hazard: for there can be no suspicion without some probable grounds; so that without much candour and simplicity, and making the best of every thing, there is no living in society with mankind.—Some things that offend us we have by report, others we see, or hear. In the first place, let us not be too credulous: some people frame stories that they may deceive us; others only tell what they hear, and are deceived themselves. Some make it their sport to do ill offices, others do them only to pick a thank: there are some that would part the dearest friends in the world; others love to do mischief, and stand aloof to see what comes of it. If it be a small matter, I would

have witnesses; but if it be a greater, I would have it upon oath, and allow time to the accused, and council too, and hear it over and over again.

In those cases, where we ourselves are witnesses, we should take into consideration all the circumstances. If a child, it was ignorance:—if a woman, a mistake:—if done by command, a necessity:—if a man be injured, it is but *quod pro quo*:—if a judge, he knows what he does:—if a brute, I make myself one by imitating it:—if a calamity, or disease, my best relief is patience:—if a good man, I will make the best of it:—if a bad man, I will never wonder at it. Nor is it only by tales and stories that we are inflamed, but suspicious countenances, nay, a look, or a smile, is enough to blow us up. In these cases, let us suspend our displeasure, and plead the cause of the absent. Perhaps he is innocent, or, if not, I have time to consider of it, and may take my revenge at leisure; but when it is once executed, it is not to be recalled. A jealous head is apt to take that to himself which was never meant for him. Let us, therefore, trust to nothing but what we see, and chide ourselves where we are over credulous. By this course we shall not be so easily imposed upon, nor put to trouble about things not worth the while; as the loitering of a servant upon an errand, the tumbling of a bed, or the spilling of a glass of drink. It is a madness to be disordered at these fooleries; we consider the thing done, and not the doer of it. It may be he did it unwillingly, or by chance. It was a trick put upon him, or he was forced to it. He did it for reward, perhaps, not hatred, nor of his own accord, but he was egged on to it. Nay, some regard must be had to the age of the person, or to fortune; and we must consult humanity and candour in the case. One does me a great mischief unintentionally, another does me a small one by design, or perhaps none at all, but intended one. The latter

was more in fault, but I will be angry with neither.—We must distinguish between what a man cannot and what he will not do. It is true, he has once offended me, but how often has he pleased me? he has offended me often, and in other kinds, and why should I not bear it as well now as I have done? Is he my friend? Why, then, it was against his will. Is he my enemy? It is no more than I looked for. Let us give way to wise men, and not squabble with fools, and say thus to ourselves:—We have all of us our errors; no man is so circumspect, or considerate, or so fearful of offending, but he has much to answer for. A generous prisoner cannot immediately comply with all the sordid and laborious offices of a slave. A footman that is not breathed, cannot keep pace with his master's horse. He that is over-watched, may be allowed to be drowsy. All these things are to be weighed, before we give any ear to the first impulse. If it be my duty to love my country, I must be kind also to all my countrymen: if a veneration be due to the whole, so is a piety also to the parts, and it is the common interest to preserve them. We are all members of one body, and it is as natural to help one another, as for the hands to help the feet, or the eyes the hands. Without the love and care of the parts, they can never be preserved; and we must spare one another, because we are born for society, which cannot be maintained without a regard to particulars. Let this be a rule to us, never to deny a pardon that does no hurt either to the giver or receiver. That may be well enough in one, which is ill in another; and therefore we are not to condemn any thing that is common to a nation, for custom defends it. But much more pardonable are those things which are common to mankind.

It is a kind of spiteful comfort, that whoever does me an injury, may receive one; and that there is a

power over him who is above me. A man should stand as firm against all indignities, as a rock does against the waves. As it is some satisfaction to a man in a mean condition, that there is no security in one more prosperous, and as the loss of a son in a corner is borne with more patience, upon the sight of a funeral carried out of a palace, so are injuries and contempts the more tolerable from a meaner person, when we consider that the greatest men and fortunes are not exempt. The wisest also of mortals have their failings, and no man living is without the same excuse. The difference is, that we do not all transgress the same way: but we are obliged in humanity to bear with one another. We should, every one of us, bethink ourselves how remiss we have been in our duties, how immodest in our discourses, how intemperate in our cups, and why not as well, how extravagant we have been in our passions. Let us clear ourselves of this evil, purge our minds, and utterly root out all those vices, which, upon leaving the least sting, will grow again and recover. We must think of every thing, expect every thing, that we may not be surprised. "It is a shame," said Fabius, "for a commander to excuse himself by saying—I was not aware of it."

TAKE NOTHING ILL FROM ANOTHER UNTIL YOU HAVE MADE IT YOUR OWN CASE.

It is not prudent to deny a pardon to any man without first examining, if we do not stand in need of it ourselves; for it may be our lot to ask it, even at his feet to whom we refuse it. But we are willing enough to do, what we are very unwilling to suffer. It is unreasonable to charge public vices upon particular persons; for we are all wicked, and that which we blame in others we find in ourselves. It is not a paleness in one, or a leanness in another, but a pestilence that has

laid hold upon all. Such a man, we cry, has done me a shrewd turn, and I never did him any hurt. Well, but it may be, I have mischieved other people, or at least I may live to do as much to him as that comes to me. Such a one has spoken ill things of me; but if I first speak ill of him, as I do of many others, that is not an injury, but a repayment. What if he did overshoot himself? he was both to lose his conceit, perhaps, but there was no malice in it; and if he had not done me a mischief, he must have done himself one. How many good offices are there that look like injuries? Nay, how many have been reconciled, and good friends, after a professed hatred.

Before we lay any thing to heart, let us ask ourselves if we have not done the same thing to others. But where shall we find an equal judge? He who loves another man's wife, only, perhaps, because she is another's, will not suffer his own to be so much as looked upon. No man so fierce against calumny as the evil speaker; none so strict exacters of modesty in a servant, as they who are most prodigal of their own. We carry a neighbour's crime in sight, and we throw our own over our shoulders. The intemperance of a bad son is chastised by a worse father; and the luxury that we punish in others we allow to ourselves. The tyrant exclaims against homicide, and sacrilege against theft. We are angry with the persons, but not with the faults.

Some things there are that cannot hurt us, and others will not; as good magistrates, parents, tutors, judges, whose reproof, or correction, we are to take, as we do abstinence, bleeding, and other uneasy things, for which we are the better. We are not so much to reckon upon what we suffer, as upon what we have done. I take it ill, say some; and I have done nothing, says another: when at the same time we make it worse, by adding arrogance and contumacy

to our first error. We cry out presently—what law have we transgressed? As if the letter of the law were the sum of our duty, and that piety, humanity, liberality, justice, and faith, were things beside our business. No, no, the rule of human duty is of a greater latitude, and we have many obligations that are not to be found in the statute books. And yet we fall short of the exactness even of that legal innocency. We have intended one thing, and done another, wherein only a matter of chance has kept us from being criminals. This very thing, methinks, should make us more favourable to delinquents. No man living can absolve himself to his conscience, though perhaps he may to the world.

Where my proper virtue fails me, I will have recourse to examples, and say to myself—am I greater than Philip, or Augustus, who both put up with greater reproaches? Many have pardoned their enemies, and shall not I forgive a neglect, a little freedom of the tongue? Nay, the patience but of a second thought does the business; for though the first shock be violent, take it in parts, and it is subdued. And, to wind up all in one word, the great lesson of mankind, as well in this, as in all other cases, is—to do as we would be done by.

CUSTOM IS A GREAT MATTER, EITHER IN GOOD OR EVIL.

There is nothing so hard but custom makes it easy to us. There are some who never laugh; others, that wholly abstain from wine and women, and almost from sleep. Much use of a coach makes us lose the benefit of our legs; so that we must be infirm to be in the fashion, and at last, lose the very faculty of walking by disuse. Some are so plunged in pleasures, that they cannot live without them: and in this they are most miserable; that what was at first, but superfluous, is now become necessary. Their infelicity seems to be consummate and incurable,

when sensuality has laid hold of the judgment, and wickedness become a habit. Some there are, that both hate and persecute virtue; and that is the last act of desperation. It is much easier to check our passions in the beginning, than to stop them in their course; for if reason could not hinder us at first, they will go on in despite of us. The stoics will not allow a wise man to have any passions. The peripatetics temper them, but that mediocrity is altogether false and unprofitable. And it is all one, as if they said, that we may be a little mad, or a little sick. If we give any sort of allowance to sorrow, fear, desires, perturbations, it will not be in our power to restrain them. They are fed from abroad, and will increase with their causes. And if we yield ever so little to them, the least disorder works upon the whole body. It is not my purpose, wholly to take away any thing that is either necessary, beneficial, or delightful, to human life, but to take away that which may be vicious. When I forbid you to desire any thing, I am yet content that you may be willing to have it. So that I permit you the same things; and those very pleasures will have a better relish, when they are enjoyed with anxiety, and when you come to command those appetites which before you served. It is natural, you will say, to weep for the loss of a friend; to be moved at the sense of a good or ill report, and to be sad in adversity. All this I will grant you; and there is no vice but something may be said for it. At first, it is tractable and modest, but, if we give it entrance, we shall hardly get it out again; as it goes on, it gathers strength, and becomes quickly ungovernable. It cannot be denied, but that all affections flow from a kind of natural principle, and that it is our duty to take care of ourselves, but it is then our duty also, not to be over indulgent. Nature has mingled pleasures even with things most necessary; not that we should value them for their own sakes, but to make those things without which we cannot live to be more acceptable to us. If we esteem the pleasure for itself, it turns to luxury; it is not the business of nature to raise hunger or thirst, but to extinguish them.

As there are some natural frailties, that by care and industry may be overcome, so there are others that are invincible: as for a man that values not his own blood, to swoon at the sight of another man's. Involuntary motions are inseparable and inevitable, as the starting

of hair at ill news, blushing at a scurrilous discourse, swimming of the head upon the sight of a precipice, &c. The sound of a trumpet, the picture of any thing that is horrid, the spectacle of an execution, strikes the mind, and works upon the imagination. Some people are strangely subject to sweat, to tremble, to stammer, their very teeth will chatter, and their lips quiver, especially in public assemblies. These are natural infirmities, and it is not all the resolution in the world that can ever master them. Some redden when they are angry; Sylla was one of those, and when the blood flushed into his face, you might be sure he had malice in his heart Pompey, on the other side, who hardly ever spake in public without a blush, had a wonderful sweetness of nature, and it did exceedingly well with him. Your comedians will represent fear, sadness, anger, and the like, but when they come to a bashful modesty, though they will give you humbleness of looks, softness of speech, and downcast eyes, to the very life, yet they can never come to express a blush! for it is a thing neither to be commanded nor hindered, but it comes and goes of its own accord. The course of nature is smooth and easy, but when we come to cross it, we strive against the stream. It is not for one man to act another's part; for nature will quickly return, and take off the mask. There is a kind of natural instinct that moves us: even the worst have a sense of virtue. We are not so ignorant as careless. Whence comes it that grazing beasts distinguish salutary from deadly plants? A chicken is afraid of a kite, but not of a goose, or peacock, which is larger: a bird, of a cat, but not of a dog. This is impulse, and not experiment. The cells of bees, and the webs of spiders, are not to be imitated by art, but it is nature that teaches them. The stage-player has his actions and gestures in readiness, but this is only an improvement by art, of what nature teaches them; she is never at a loss for the use of herself. We come into the world with this knowledge, and we have it by a natural instinct, which is no other than a natural logic. We brought the seeds of wisdom. There is the education of nature and of man; the one is immortal, the other mortal; she perfects the one, and he the other.

ON FRIENDSHIP.

(From a Correspondent.)

O Friendship! thou art good. Man must do violence to his nature, before he can shake off those ties which bind him and his kind friend together. Lovely as it is, it must be formed on practical attachments, to operate on the mind with due force. It must not be founded on those interested motives which cause many to form acquaintances who would never otherwise form them. To be cautious in forming them, is only common prudence; to be firm in maintaining them when formed, is the duty of every one. Ardour of patriotism, benevolence, and private attachment to each other, are the foundations of happiness or misery, the criterion of worth; and this source of all that is valuable cannot be founded with too much care and minuteness. Try those, with whom you intend to place confidence, with the minutest regard to their real worth, and not their specious qualities. Found every affection on the principles of the mind, and never give way to injurious opinions against any man, without the fullest conviction that they are true. From observation and experience, it is seen to be a bane to society, for men to form intimate connections quickly. They are then formed for some interested motives, and as quickly disappear. One man should not put too much confidence in another; when they have tried each other one year, they may ascertain something of each other's real character and merits.

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